LIGHTS OF ASIA

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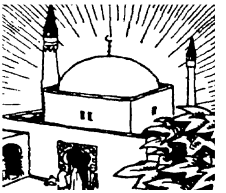
by

SIRDAR IKBAL ALI SHAH



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CONTENTS

		PAGE
BOOK I.	ISLAM	3
BOOK II.	CHRISTIANITY	65
BOOK III.	JUDAISM	117
BOOK IV.	BUDDHISM	215
INDEX		261

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EASTWARD TO PERSIA.
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WESTWARD TO MECCA.
TURKEY.
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BRITON IN INDIA.
EASTERN MOONBEAMS.
NADIR : THE MATCHLESS AFGHAN.
KAMAL : THE HERO OF TURKEY.
ETC., ETC.

PREFACE

THOSE who are concerned about the future of the human race in the spiritual rather than in the material sense must experience, as they view the tendencies of the present age, a deep feeling of misgiving. To find a parallel for the modern callousness one must go back to the Dark Ages, that appalling interregnum between civilizations; when, the ostensible piety of Europe notwithstanding, the conditions of existence were, perhaps, more nearly chaotic than at any other period, when human life had practically less value than that of a domestic animal to-day, and morality was almost solely confined to monastic institutions.

But, above all, it is the callousness of man towards his fellow to-day—a sure sign of irreligion—which gives alarm in the minds of those who care about spiritual values. All over the world a meretricious enjoyment has become the only end and aim of large masses of the population. Duty, conscience, patriotism, even domestic life, all are sacrificed on the altar of immediate pleasure. In short, the world is now more hollow than at any time since the dawn of contemporary history, more reckless, more utterly heedless. Never was there such an " inhuman dearth of noble natures."

It is invariably when the cloud of vice looms most darkly over the human horizon that great moral teachers arise with lighted torches in hand to dissipate the gloom. Moses came when Israel was steeped in the slime of Egyptian infamy. The Christ appeared in Asia Minor when Jewry was reduced to a mere creed and ritual stripped of its original spiritual force, and the native court of the Herods was at its most debased stage. The prophet of Allah, Mohamed, startled a degenerate and pagan Arabia into a

vigorous racial and religious life. Are we not to-day on the verge of some such revival of Spiritual Thought?

Positively yes; although I believe that there can be no arising of a Prophet, for the Final Word has been uttered, yet there will be, there must be, a clear endeavour for a movement commonly known as "back to the Book"; that is, every man must now examine himself, and comprehending religion should practise it.

The reviews of the four Great Religions of the world contained in this book may help serve that purpose. One point, however, must be especially noted. I have not couched the book in a controversial tone. Every religion speaks for itself, without challenge, so that its full glow and warmth should be given to the reader. In no way have I reduced the religious zeal of any of the Great Paths. My belief is a Moslem Belief, but although I do not subscribe to the doctrines of the other three religions, I have been at pains to give them a vigorous, almost passionate exposition. Above all, this collection is intended to give a general and not minute idea of the Four Religions, so that the book may be accessible to the vast number of intelligent readers who have little time for more voluminous works.

In the preparation of the book I have met with the utmost courtesy and co-operation from the Buddhist Lodge in London; from my good friend Mr. George Bloxham; the head of the Liberal Jewish Synagogue; Moulana Abdul Majid, the Imam of Woking Mosque; Hadratna Molvi Mohamed Ali; to all and to each of them my gratitude is offered: and, finally, is it possible to express adequately my indebtedness to Syedna Nawab Amjed Ali Shah Naqshbundi Pughmani —my august father—who initiated me in Allah's Lore?

GENEVA:
28th October, 1933.

ALFAQIR,
Syed Ikbal.

BOOK I
ISLAM

ISLAM

THE RELIGION AND ITS FOUNDER

The Prophet Mohamed, the founder of the Moslem religion, was the son of Abdullah bin Abdul Mutalib bin Hashim, and was born in Mecca in A.D. 571. As a posthumous son of Abdullah of the tribe of Quraish, he was unfortunate in losing his mother whilst still in his infancy. On the death of his mother, he lived first with his grandfather, and later with his uncle, Abu Talib.

At an early age he was sent to a Beduin camp to imbibe the free spirit of the desert, but on his return to Mecca he engaged himself in business, first that of his uncle, and later he served as an agent of a wealthy widow, Khadija, on whose behalf he travelled to Syria. His honest dealings soon earned him the title of Al-Amin, the Trusty; and on attaining the age of twenty-five years, he married Khadija, his senior in age by fifteen years. The disparity of their ages notwithstanding, they lived very happily together until Khadija's death twenty-five years later. His devotion to the deceased wife's memory remained intense to his last day. There were several children of this marriage, but the only surviving one was a daughter, Fatima, the wife of Ali, who figures in Islamic history.

Contemplative by nature as was Mohamed, he took more and more to the solitary life amongst the Mecca hills. He brooded long and earnestly over the vices of his kinsmen in Mecca; the licentious lives led by the Arabs, and the constant warfare amongst the tribes mortified his spirits. At last the crisis came.

One dark night, when he was in deep contemplation on the Mount Hira, near Mecca, in A.D. 610, a vision came to

him—a message from Allah. It commanded him to read!

"Recite thou, in the name of thy Lord who created—
Created man from Clots of Blood:
Recite thou! For thy Lord is the most Beneficent,
Who hath taught the use of the pen—
Hath taught man that which he knoweth not."

The spiritual experience of the Call overpowered Mohamed. He hurried home. Khadija was soon at his bedside, for her husband was considerably shaken by that Divine thrill.

A short time was to pass before another command was vouchsafed to him:

"O thou, enwrapped in thy mantle!
Arise and warn!
Thy Lord—magnify Him!
Thy Raiment—purify it!
The abomination—flee it!
And bestow not favours that thou mayest receive again with increase;
And for thy Lord wait thou patiently.
For when there shall be a trump on the trumpet,
That shall be a distressful day,
A day, to the infidels, devoid of ease."

On the receipt of this Command, Mohamed boldly announced his prophethood, and united men to Allah, the One God. The Prophet now preached to all, the message being that God was One, he being Allah's Prophet; idol worship was condemned; a belief in the Day of Judgment was inculcated; prayer, fasting, charity, and pilgrimage were enjoined upon the faithful.

Khadija his wife was his first convert. She was followed

by Abu Bakr, Ali, Omar, and Osman, who succeeded the Prophet as the Khalifas or the Leaders of the Faithful. He continued to preach his doctrine in the face of desperate opposition from the heathen of Mecca, even at the peril of his life. His followers were persecuted, his flock was socially boycotted, and, when a combined plot to end his life was mature, he left Mecca for the northern town of Medina in A.D. 622, from which date the Moslems count their Calendar as the year of Hejira or Hegira. It was from Medina, till his demise in A.D. 632, that the Prophet's message was carried far and wide in Arabia and beyond, for despite the fact that Mecca surrendered without opposition, the seat of his later activities may be regarded as in Medina till the end of his life.

Not only during his early days of prophethood at Mecca, but also whilst he sojourned at Medina, the revelation of the Qur-anic passages continued till both the arrangement of the Qur-an and its exact text was complete during the lifetime of the Prophet Mohamed. Piecemeal, as the Book was revealed, he took utmost care as to the order in which its several passages were to appear in completed form.

It was, however, given to his first successor, Abu Bakr—the first Khalifa—to have the entire Qur-an committed into writing. From the sister of the second Khalifa—Omar—the Book was handed over to the third Khalifa, Osman, who had exact copies of the Qur-an made for distribution among the faithful. It is, therefore, the justifiable pride of the Moslems that their Holy Book—the Qur-an—remains unaltered even by as little as a single diacritical mark since its contents were vouchsafed to the Prophet Mohamed, now nearly fourteen centuries ago.

BELIEFS OF ISLAM

Islam is the name by which the religion preached by the

Prophet Mohamed, who appeared in Arabia about fourteen hundred years ago, is known, and it is the last of the great religions of the world. This religion is commonly known in the West as Mohamedanism, a name adopted in imitation of such names as Christianity and Buddhism, but it is quite unknown to the Moslems themselves. According to the Qur-an, the sacred book of Islam, the religion of Islam is as wide in its conception as humanity itself. It did not originate from the preaching of the Prophet Mohamed, but it was also the religion of the prophets that went before him. Islam was the religion of Adam, Noah, Abraham, Moses, and Jesus: it was, in fact, the religion of every prophet of God who had appeared in any part of the world. According to the Moslem belief, then, Islam is the religion of every human child that is born, and Mohamed is not the originator, but the latest exponent, of that Divine system. " The nature made by Allah in which He has made all men—that is the right religion " (xxx. 29). And since, according to the Qur-an, prophets were raised among different nations in different ages, and the religion of every true prophet was in its pristine purity no other than Islam, the scope of this religion, in the true sense of the word, extends as far back and is as wide as humanity itself, the fundamental principles always remaining the same, the accidents changing with the changing needs of humanity. The latest phase of Islam is that which made its appearance in the world with the advent of the Prophet Mohamed, so contend the Moslems.

THE RELIGION OF PEACE

The name Islam was not invented by those who professed it. This name is, on the other hand, expressly given to this religion in the Qur-an. It says: " I have chosen for you Islam as a religion " (v. 5). And in another place: " Verily the religion with Allah is Islam." It is, moreover,

a significant name; in fact, the Word Islam indicates the very essence of the religious system known by that name. Its primary significance is considered the " making of peace," and the idea of " peace " is the dominant idea in Islam. A Moslem, according to the Qur-an, is he who has made his peace with God and man, with the Creator as well as His creatures. Peace with God implies complete submission to His will who is the source of all purity, and goodness and peace with man implies the doing of good to fellow-man, and both these ideas are expressed in ii. 106, which says: " Yes, he who submits himself entirely to Allah, and he who is the doer of good (to others), these shall have no fear nor shall they grieve." That and that only is *salvation* according to the Qur-an. And as the Moslem is in perfect peace, he enjoys peace of mind and contentment (xvi. 105). " Peace " is the greeting of one Moslem to another, and " Peace " shall also be the greeting of those in Paradise. " And their greeting therein shall be peace " (x. 10). Even in the Paradise which Islam depicts, no word shall be heard except " Peace, Peace," as the Qur-an says: " They shall hear therein no vain words nor sinful discourse, but they shall hear only the words ' Peace, Peace ' " (lvi. 26). The " Author of Peace and Safety " is also a name of God mentioned in the Qur-an (lix. 23), and the goal to which Islam leads is the " Abode of Peace," as is said in x. 25: " And Allah invites to the Abode of Peace." Peace, therefore, both in thought and action, is emphasized in the religious writings of the Moslem faith.

THE DISTINCTIVE CHARACTERISTICS OF ISLAM

A singular character pointed out by the Moslems regarding their religion is that it requires its followers to believe that all the great religions of the world that prevailed before it were revealed by God. In the light of Qur-anic injunc-

tion, all religions have Divine revelation as the common basis from which they start. The great mission of Islam was not, however, to preach this truth only, which on account of the isolation from each other of the different nations of the earth had not been preached before, but also to correct the errors which had crept in on account of the length of time, to sift truth from error, to preach the truths which had not been preached before on account of the special circumstances of a society or the early stage of its development, and most important of all, to gather together in one book the truths which were contained in any Divine revelation granted to any people for the guidance of man. Thus as a distinctive characteristic of its own, Islam claims to be the final and the most perfect expression of the will of God, as the Qur-an says: "Now I have made perfect for you your religion and completed upon you My blessings and chosen for you Islam as religion" (v. 5). What it has in common with all religions is that it is a revealed religion like them, while it is distinguished from them in being the final and perfect revelation of God. Hence the Prophet Mohamed is called the "Seal of the Prophets," and the Qur-an is spoken of as "Pure pages wherein are all the right scriptures" (xxxviii. 2).

THE FUNDAMENTAL PRINCIPLES OF ISLAM

The main principles of Islam are given in the very beginning of the Qur-an, which opens with the words: "This book, there is no doubt in it, is a guidance for those who are careful of their duties—those who believe in the unseen and keep up prayers and out of what we have given them they spend and those who believe in what has been revealed to you and what was revealed before you and of the life to come they are sure." This verse points out the essential principles which must be accepted by those who would follow

the Qur-an. In it we have three main points of belief and two main points of practice, or three theoretical and two practical ordinances. These points are taken separately. It is necessary to point out, as is indicated in this verse, that in Islam mere belief counts for nothing if not carried into practice. " Those who believe and do good " is the ever-recurring description of the righteous as given in the Qur-an. Right belief is the good seed which can only grow into a good tree if it receives nourishment from the soil in which it is placed. That nourishment is given by good deeds. Another point necessary to be borne in mind in connection with the five principles of belief and practice mentioned in the verses quoted above is that they are, in one form or other, universally accepted by the human race.

The five principles, as already indicated, are a belief in God, the Great Unseen, in Divine revelation, and in the life to come, and, on the practical side, prayer to God, which is the source from which springs the love of God, and charity in its broadest sense, indicating respectively the performance of our duties to God and the performance of our duties to man and other creatures of God. The Qur-an says: " There is no beast on earth nor bird which flies with its wings, but they are a people like you and to the Lord shall they return " (vi. 38). And the Prophet is reported to have said: " Surely there are rewards for our doing good to quadrupeds and giving them water to drink. There are rewards for benefiting every animal having a moist liver (i.e. every one alive)." And again, " Fear God in these dumb animals and ride them when they are fit to ride and get off them when they are tired."

CONCEPTION OF GOD IN ISLAM

Of the three fundamental principles of belief, the first is a belief in God. The belief in a higher power than man,

though not seen by him, can be traced back to remotest antiquity, to the earliest times to which history can take us, but different peoples in different ages and different countries have had different conceptions of the Divine Being. Islam in the first place preaches a God who is above all tribal deities and national gods. The God of Islam is not the God of a particular nation, so that He should look after their needs only, but He is described in the openings words of the Qur-an to be the "Lord of the worlds," and thus, while widening the conception of the Divine Being, it also enlarges the circle of the brotherhood of man so as to include all nations of the earth and thus widens the outreach of human sympathy. The unity of God is the great theme on which the Qur-an has laid great stress. There is absolute unity in Divine nature; it admits of no participation or manifoldness. Unity is the keynote to the conception of the Divine Being in Islam. It denies all plurality of persons in Godhead and any participation of any other being in the affairs of the world. His are the sublimest and most perfect attributes, but the attribute of mercy reigns over all. It is with the names *Ar-Rahman* and *Ar-Rahim* that every chapter of the Qur-an opens: "My mercy comprehends all conceivable things," says the Qur-an (vii. 155).

The great apostle of the unity of God, according to Islam, could not conceive of a God who was not the author of all that existed. Such detraction from His power and knowledge would have given a death-blow to the very loftiness and sublimity of the conception of the Divine Being. Thus ends one of the shorter chapters of the Qur-an: "He is Allah beside whom there is none who should be served, the Knower of the unseen and seen; He is the Beneficent, the Merciful. Hs is Allah beside whom there is no God, the King, the Holy, the Author of Peace, the Granter of Security, Guardian over all, the Mighty, the Restorer of

every loss, the Possessor of every greatness; High is Allah above what they set up with Him. He is Allah the Maker of all things, the Creator of all existence, the Fashioner of all images—His are the most excellent and beautiful attributes (that man could imagine); everything that exists in the heavens or in the earth declares His glory and His perfection, and He is the mighty, the wise" (lix. 22-24). He is God, the All-Hearing, the All-Seeing, the Deliverer from every affliction, the Generous, the Gracious, the Forgiving, the Near-at-hand, who loves good and hates evil, who will take account of all human actions.

Thus, while Islam in common with other religions takes the existence of God for its basis, it differs from others in claiming absolute unity for the Divine Person, and in not placing any such limitation upon His power and knowledge as is involved in the idea of His not being the Creator of matter and soul or in His assumption of the form of a mortal human being. Unity of God is the one great theme of the Qur-an. The laws of nature which we find working in the universe, man's own nature, and the teachings of the prophets of yore are again and again appealed to as giving clear indications of the Unity of the Maker.

DIVINE REVELATION

The second fundamental principle of faith in the Islamic religion is a belief in the Divine revelation, not only a belief in the truth of the revealed Word of God as found in the Qur-an, but a belief in the truth of Divine revelation in all ages and to all nations of the earth. Divine revelation is the basis of all revealed religions, but the principle is accepted subject to various limitations. Some religions consider revelation to have been granted to mankind only once; others look upon it as limited to a particular people; while others still close the door of revelation after a certain

time. With the advent of Islam we find the same breadth of view introduced into the conception of Divine revelation as in the conception of the Divine Being. The Qur-an recognizes no limit of any kind to Divine revelation, neither in respect of time nor in respect of the nationality of the individual to whom it may be granted. It regards all people as having at one time or other received Divine revelation, and it announces the door of it to be open now or in the future in the same manner as it was open in the past. Without the assistance of revelation from God no people could have ever attained to communion with God, and hence it was necessary that God, who being the Lord of the whole world supplied all men with their physical necessities, should have also brought to them His spiritual blessings. In this case, too, Islam, while sharing with other faiths the belief in the fact of Divine revelation, refuses to acknowledge the existence of any limitation as regards time or place.

There is also another aspect of the Islamic belief in Divine revelation in which it differs from some other religions of the world. It refuses to acknowledge the incarnation of the Divine Being. That the highest aim of religion is communion with God is a fact universally recognized. According to the faith of Islam, this communion is not attained by bringing down God to man in the sense of incarnation, but by man rising gradually towards God by spiritual progress and the purification of his life from all sensual desires and low motives. The perfect one who reveals the face of God to the world is not the Divine Being in human form, but the human being whose person has become a manifestation of the Divine attributes by his own personality having been consumed in the fire of the love of God.

His example serves as an incentive and is a model for others to follow. He shows by his example how a mere mortal can attain to communion with God. Hence the

broad principle of Islam that no one is precluded from attaining communion with God and from being fed from the source of Divine revelation, and that anyone can attain it by following the Holy Word of God as revealed in the Qur-an.

THE LIFE AFTER DEATH

Belief in a future life, in one form or another, is also common to all religions of the world, and it is the third fundamental article of a Moslem's faith. The mystery of the life after death has, however, nowhere been solved so clearly as in Islam. The idea of a life after death was so obscure as late as the appearance of the Jewish religion that not only is not much of it found in the Old Testament, but an important Jewish sect actually denied any such state of existence. This fact was, however, due to much light not having been thrown upon it in earlier revelations. The belief in transmigration was also due to the undeveloped mind of man mistaking spiritual realities for physical facts. The Moslems consider that belief in a future life implies the accountability of man in another life for actions done in this life. The belief is no doubt a most valuable basis for the moral elevation of the world if properly understood. The following points are particularly laid stress on by the Qur-an.

1. *Life after Death is only a Continuation of the Life Below*

The gulf that is generally interposed between this life and the life after death is the great obstacle in the solution of the mystery of the hereafter. Islam makes that gulf disappear altogether: it regards the next life as only a continuation of the present life. On this point the Qur-an is explicit. It says: "We have in this very life bound the

consequences of a man's deeds about his neck, and these hidden consequences we will bring to light on the day of resurrection in the form of a book wide open" (xvii. 14). And again it says: "He who is blind in this life shall also be blind in the next life—nay he shall be straying farther off from the path" (xvii. 74). And elsewhere we have: "O soul at rest! return to your Lord, He being pleased with you and you pleased with Him; so enter among My servants and enter into My paradise" (lxxix. 27). The first of these three verses makes it clear that the great facts which shall be brought to light on the day of resurrection shall not be anything new, but only a manifestation of what is hidden from the physical eye here.

The life after death is, therefore, not a new life, but only a continuance of this life, bringing its hidden realities into light. The two other quotations show that a condemned and heavenly life both begin in this world. The blindness of the next life is hell surely, but according to the verse quoted, only those who are blind here shall be blind hereafter, thus making it clear that the spiritual blindness of this life is the real hell, and from here it is taken to the next life. Similarly it is the soul that has found perfect peace and rest that is made to enter into paradise at death, thus showing that the paradise of the next life is only a continuation of the peace and rest which a man enjoys spiritually in this life. Thus it is clear that, according to the Qur-an, the next life is a continuation of this, and death is not an interruption but a connecting link, a door that opens out the hidden realities of this life.

2. *State after Death is an Image of the Spiritual State of this Life.*

Nowhere but in Islam has the most significant truth with regard to the next life been brought to light. No attempt at

all has been made in any religion but Islam to unveil the secrets of the hereafter. No doubt in the Christian teaching the corporeal and the spiritual are blended together, the weeping and wailing and gnashing of teeth and the quenchless fire as the punishment of the wicked are spoken of in the same breath with the kingdom of heaven, the treasure in heaven and the life eternal as the reward of the righteous, but there is no clear indication as to the sources of the one or the other. The Qur-an, on the other hand, makes it clear that the state after death is a complete representation, a full and clear image, of our spiritual state in this life. Here the good or bad qualities of the deeds or beliefs of a man are latent within him, and their evil or good casts its influence upon him only secretly, but in the life to come they shall become manifest and clear as daylight. The shape which our deeds and their consequences assume in this very life is not visible to the eye of man in this life, but in the next life it will be unrolled and laid open before him in all its clearness. The pleasures and pains of the next life, therefore, will not be hidden from the ordinary eye. The blessings of the next life are mentioned by physical names as an evidence of their clear representation to the eye, they are on the other hand spoken of as things which "the eye has not seen, nor ear heard, nor has it entered into the heart of man to conceive of them." This description of the blessings of the next life is really an explanation given by the Prophet himself of the verse of the Qur-an which says: "No soul knows the blessings and joys which have been kept secret for it" (xxxii. 17).

The following verse of the Qur-an, which may ordinarily be misunderstood, is far from describing the heavenly blessings as being identical with the things of this world. It runs thus: "Bear glad tidings to those who believe and do good that they shall have gardens beneath which rivers flow.

So often as they are made to taste in that life of the fruits thereof, they shall say: These are the fruits which we made to taste formerly; and they shall be given fruits resembling the fruits of the former life" (ii. 23). Now the fruits which the righteous are made to speak of as having tasted in that life could not possibly be the fruits of trees or the things of this life.

The verse, in fact, tells us that those who believe and do good deeds prepare a Paradise with their own hands for themselves, with their good deeds for fruits. It is of the fruits of this garden that they are spiritually made to taste here, and of the same, only in a more palpable form, shall they eat in the next life. To the same effect appears another verse of the Qur-an: "On that day you shall see the faithful men and the faithful women, their light running before them and on their right hands" (lvii. 12). This verse shows that the light of faith by which the righteous men and women were guided in this life, and which could here be seen only with the spiritual eye, shall be clearly seen going before the believers on the day of resurrection.

As in the case of the blessings of Paradise, the punishment of hell is also an image of the spiritual tortures of this life. Hell is said to be a place where one shall neither live nor die (xx. 76). It should be remembered in this connection that the Word of God has described those who walk in error and wickedness as dead and lifeless, while the good it calls living. The secret of this is that the means of the life of those who are ignorant of God, being simply eating and drinking and the satisfaction of physical desires, are entirely cut off at their death. Of spiritual food they have no share, and therefore while devoid of the true life, they shall be raised again to taste of the evil consequences of their evil deeds.

The following verse relating to the punishment of hell shows clearly that the spiritual torture of this world has been represented as physical punishment in the next. Says the Qur-an: "Lay ye hold on him, then put chains into his neck, then cast him into hell, then into a chain whose length is seventy cubits thrust him" (lxix. 30). The chain to be put into the neck represents the desires of this world which keep him with his head bent upon the earth, and it is these desires that shall assume the shape of a chain. Similarly the entanglements of this world shall be seen as chains in the feet. The heartburnings of this world shall likewise be clearly seen as flames of burning fire. The wicked one has, in fact, in this very world within himself a hell of the passions and inextinguishable desires of this world and feels the burning of that hell in the failures he meets with. When, therefore, he shall be cast farther off from his temporal desires, his heartburning and bitter sighs for his dear desires shall assume the shape of burning fire. The Qur-an says: "And a barrier shall be passed between them and that which they desire," and this shall be the beginning of their torture (xxxiv. 53).

The thrusting into a chain of the length of seventy cubits reveals the same deep secret. The limit of man's life may as a general rule be fixed at seventy, and a wicked person often lives in his wickedness up to that age. He would sometimes even enjoy seventy years, excluding the periods of childhood and decrepitude. These seventy years, during which he could work with honesty, wisdom, and zeal, he wastes away only in the entanglements of the world and in following his own desires. He does not try to free himself from the chain of desires, and, therefore, in the next world the chain of the desires which he indulged in for seventy years shall be embodied into a chain seventy cubits in length, every cubit representing a year, in which the

wicked one shall be fettered. Thus the punishment which shall overtake a man is one prepared by his own hands, and his own evil deeds become the source of his torture.

3. *Next Life is a Life of Unlimited Progress*

The third point of importance which throws light on the mystery of the life after death is that man is destined to make infinite progress in that life. Underlying this is the principle that the development of man's faculties as it takes place in this life, however unlimited, is not sealed by finality; but a much wider vista of the realms to be traversed opens out after death. Those who have wasted their opportunities in this life shall, under the inevitable law which makes every man taste of what he has done, be subjected to a course of treatment of the spiritual diseases that they have brought about with their own hands, and when the effect of the poison which vitiated their system has been nullified, and they are fit to start on the onward journey to the great goal, they shall no more be in hell. This is the reason that the punishment of hell, according to the Qur-an, is not everlasting. It is meant to clean a man of the dross which is a hindrance to his spiritual progress, and when that object has been effected its need vanishes. Nor is Paradise a place to enjoy the blessings only of one's previous good deeds, but it is the starting-point of the development of the faculties of man. Those in Paradise shall not be idle, but they shall be continually exerting themselves to reach the higher stages. It is for this reason that they are taught to pray even there to their Lord, " O our Lord! make perfect for us our light " (lxvii. 8). This unceasing desire for perfection shows clearly that progress in Paradise shall be endless. For when they shall have attained one excellence they shall see a higher stage of excellence, and considering that to which they shall have attained as imperfect shall desire the attainment

of the higher excellence. This ceaseless desire for perfection shows that they shall be endlessly attaining to excellencies.

BELIEF IN ANGELS AND ITS SIGNIFICANCE

The Moslem belief in the unseen also includes a belief in those agencies which we call angels. This belief, though common to many religions, is not as widely accepted as the three principles explained above. In the physical world we find that it is an established law that we stand in need of external agents notwithstanding the faculties and powers within us. The eye has been given to us to see things, and it does see them, but not without the help of external light. The ear receives sound, but independently of the agency of air it cannot serve that purpose. Man therefore essentially stands in need of something besides what is within him, and as in the physical, so also in the spiritual world. Just as our physical faculties are not by themselves sufficient to enable us to attain any object in the physical world without the assistance of other agents, so our own spiritual powers cannot by themselves lead us to do good or evil deeds, but here, too, intermediaries which have an existence independent of our eternal spiritual powers are necessary to enable us to do good or evil deeds. In other words, there are two attractions placed in the nature of man: the attraction to good, or to rise up to higher spheres of virtue, and the attraction to evil, or to stoop down to a kind of low, bestial life; but to bring these attractions into operation external agencies are needed, as they are needed in the case of the physical powers of man. The external agency which brings the attraction to good into work is called an angel, and that which assists in the working of the attraction to evil is called the devil. If we respond to the attraction to good we are following the Holy Spirit, and if we respond to the attrac-

tion to evil we are following Satan. The real significance of the belief in angels is, therefore, that we should follow the inviter to good or the attraction for good which is placed within us.

SIGNIFICANCE OF BELIEF

The above remarks explain, not only the significance of a Moslem's belief in angels, but also the meaning underlying the very word belief. Belief according to Islam is not only a conviction of the truth of a given proposition, but it is essentially the acceptance of a proposition as a basis for action. As already shown, the proposition of the existence of the devils is as true as that of the existence of the angels; but while " belief " in angels is again and again mentioned as part of a Moslem's faith, nowhere are we required " to believe " in the devils. Both facts are equally true, and the Qur-an speaks on numerous occasions of the misleadings and insinuations of the devils, but while it requires a " belief " in angels it does not require a " belief " in the devils. If " belief " in angels were only equivalent to admission of their existence, a " belief " in devils was an equal necessity. But it is not so. The reasons being that whereas we are required to accept and follow the call of the inviter to good, we are not required to follow the call of the inviter to evil, and therefore as the former gives us a basis for action which the latter does not, we " believe " in the angels but not in the devils.

It will thus be seen that the principles of belief enumerated above as given in the Qur-an are really principles each of which serves as a basis for action, and no other belief is known to Islam. The Islamic beliefs are not formulæ for repetition, but formulæ for action. The word Allah—Arabic word for God—indicates that Being who possesses all the perfect attributes, and when a Moslem is required to

believe in Allah, he is really required to make himself the possessor of all those attributes of perfection. He has to set before himself the highest and purest ideal that the heart of man can conceive, and to make his conduct conform to that ideal. The belief in Divine revelation makes him accept and imitate all the good that is met with in the lives of righteous men, and the belief in the hereafter is equivalent to the recognition of that most important principle of the responsibility of man: his accountability for his actions.

PRINCIPLES OF ACTION

Next we take the practical side of the faith of Islam; because in Islam actions are as essentially a component part of religion as belief. In this respect Islam occupies a middle position between religions which have ignored the practical side altogether, and those which bind their followers to a very minute ritual. It sees the necessity of developing the faculties of man by giving general directions, and then leaves ample scope for the individual to exercise his judiciousness. Without a strong practical character any religion is likely to pass into mere idealism, and it will cease to exercise influence on the practical life of man. The precepts of Islam which inculcate duties towards God and duties towards man, are based on that deep knowledge of the human nature which cannot be possessed but by the author of that nature. In the Qur-an are found guiding rules for the ordinary man of the world as well as the philosopher, and for communities in the lowest grade of civilization as well as the highly civilized nations of the world. Practicality is the keynote of its precepts, and thus the same universality which marks its principles of faith is met with in its practical ordinances, suiting as they do the requirements of all ages and nations.

PRAYER

According to Islamic tenets, prayer to God is the essence of man's duty towards God. Prayer is an outpouring of the heart's sentiments, a devout supplication to God, and a reverential expression of the soul's sincerest desires before its Maker. In Islam the idea of prayer, like all other religious ideas, finds its highest development. Prayer, according to the Qur-an, is the true means of that purification of the heart which is the only way to communion with God. The Qur-an says: " Rehearse that which has been revealed to you of the book and be constant at prayer, for prayer restrains a man from that which is evil and blamable, and the glorifying of Allah is surely a great thing " (xxix. 45). Islam, therefore, enjoins prayer as a means of the moral elevation of man. Prayer degenerating into a mere ritual, into a lifeless and vapid ceremony gone through with insincerity of heart, is not the prayer enjoined by Islam. Such prayer is expressly denounced by the Holy Qur-an: " Woe to the praying ones who are careless in their prayers, and who make only a show " (cvii. 4–6). A Moslem does not ask anything in his prayer, but peacefulness to his soul.

FASTING

Fasting is also enjoined by the Qur-an as a means to the purification of the soul. " Man shall not live by bread alone " is an instance of a truth realized in Islam, though first uttered by a prophet other than the founder of Islam. Fasting, however, does not mean abstaining from food only, but from every kind of evil. In fact, abstention from food is only a step to make a man realize that if he can, in obedience to God, abstain from that which is otherwise lawful, how much more necessary is it that he should abstain from the evil ways which are forbidden by God! That moral elevation is the object of this institution is clearly stated in the

Qur-an, which says: "Fasting has been enjoined upon you . . . that you may learn to guard yourself against evil" (ii. 183).

PILGRIMAGE

The pilgrimage to Mecca represents the last stage in spiritual advancement. It represents the stage in which all the lower connections of man are entirely cut off, and, completely surrendering himself to the Divine will, he sacrifices all his interests for His sake. The true lover finds his highest satisfaction in sacrificing his very heart and soul for the beloved one's sake, and the circuit round the house of God is an emblem or external manifestation of it. The pilgrim shows by the external act of making a circuit round the Ka'ba that the fire of Divine love has been kindled within his heart, and like the true lover he makes circuits round the house of his beloved one. He shows, in fact, that he has given up his own will and completely surrendered it to that of his beloved Master, and that he has sacrificed all his interests for His sake.

In the general assembly at the Mountain Arafat the pilgrims are commanded to remember Allah and ask pardon, for God is gracious and merciful.

MAN'S DUTIES TO MAN

The second branch of the Islamic precepts relates to man's duties towards man, but it should be borne in mind that both kinds of precepts are very closely interrelated. The moral elevation of man is the grand theme of the Qur-an and the chief object which Islam has in view throughout, and all its precepts are only meant to raise humanity step by step to the highest moral elevation to which man can attain. "The person who violates his brother's right is not a believer in the Unity of God" is a teaching which deserves to be written in letters of gold.

THE BROTHERHOOD OF ISLAM

In the first place Islam abolishes all invidious class distinctions. "Surely the noblest among you in the sight of Allah is he who is the most righteous of you" sounds a death-knell to all superiority or inferiority based on rigid caste and social distinctions. Mankind is but a family, according to the Qur-an, which says: "O men, we have created you all of a male and female and then made you tribes and families that you may know each other; surely the noblest among you in the sight of Allah is he who is the most careful of his duties" (xlix. 13). Islam thus lays down the basis of a vast brotherhood in which all men and women, to whatever tribe or nation or caste they may belong and whatever be their profession or rank in society, the wealthy and the poor, have equal rights, and in which no one can trample upon the rights of his brother. In this brotherhood all members should treat each other as members of the same family. The slave is to be clothed with the clothing and fed with the food of his master, and he is not to be treated as a low or vile person. No one is to be deprived of any right on the score of his caste or profession or sex. And this great brotherhood did not remain a brotherhood in theory, but became an actual living force by the noble example of the Prophet and his worthy successors and companions. The strict rule of brotherhood is laid down in the following words in a saying of the Prophet: "No one of you is a believer in God until he loves for his brother what he loves for himself."

REVERENCE FOR AUTHORITY

But while thus establishing equality of rights, Islam teaches the highest reverence for authority. The home is the real nursery in which the moral training of man begins, and therefore the Qur-an lays the greatest stress upon

obedience to parents. Here is one of the passages of the Qur-an: "And your Lord has commanded that you shall not serve others than Him, and that to your parents you shall be good; if either or both of them reach old age with you, say not to them so much as 'uf,' and do not grumble at them but speak to them respectfully. And lower to them the wing of humility out of compassion, and say, 'O Lord, have compassion on them, as they brought me up when I was little'" (xvii. 23–24). It is elsewhere said that they should be disobeyed only if they compel one to serve others than God. This high reverence for parents is the basis from which springs up the high moral of reverence for all authority. And thus the Qur-an plainly says: "Obey God and the Apostle and those who are in authority among you" (iv. 62). By those in authority are meant not only the actual rulers of a country, but all those who are in any way entrusted with authority. It has been remarked by the Prophet: "Every one of you is a ruler, and every one of you shall be questioned about those among whom he is in authority." Therefore, Islam requires all men to obey those who are in immediate authority over them, and thus cuts at the root of all kinds of rebellion and anarchy. The person in authority may belong to any religion, but he is to be obeyed in the same manner as the parents are to be obeyed, though they may not be believers in Islam. According to a tradition of the Prophet, even if a negro slave is placed in authority he must be obeyed.

CHARITY

One more point regarding the brotherhood of Islam is to be noted. Here we have a brotherhood into which the rich man cannot enter unless and until he is willing to give part of his possessions for the support of the poorer members of the brotherhood. There is no doubt that the rich man is

not here confronted with the insuperable difficulty of the ideal test of the camel passing through the eye of the needle, but he is subjected to a practical test which not only makes him stand on the same footing with his poorest brother, but also requires him to pay a tax—a tax which is levied on the rich for the benefit of the poor. Everyone who possesses property above a certain limit is required to set apart a stated portion thereof. The portion so set apart should be collected by the State or the Imam, and the objects to which they must be devoted are enumerated in the following verse: "The alms are only for the poor and the needy and the servants appointed over them, and those whose hearts are made to incline to truth, and the ransoming of captives and those in debt, and in the way of Allah, and the wayfarer" (ix. 60). The words *way of Allah* include every charitable purpose. Besides the contributions—the payment of which has thus been made obligatory by the Qur-an, and made as compulsory as the saying of prayers—general charity is inculcated very forcibly throughout the Holy Book. Freeing the slaves and feeding the poor are again and again described to be deeds of the highest virtue. For instance, the Qur-an says: "What shall make you know what the great steep is? It is to free the captive or feed in time of famine an orphan who is a kin or a poor man who lies in the dust" (xc. 12–14).

SCOPE OF MORAL TEACHINGS

The Qur-an, in the light of the Moslem belief, was not meant for one people or one age, and accordingly the scope of its moral teachings is as wide as humanity itself. It is the book which offers guidance to all men in all teachings of life, to the ignorant savage as well as to the wise philosopher, to the man of business as well as to the recluse, to the rich as well as the poor. Accordingly, while giving

varied rules of life, it appeals to the individual to follow the best rules which are applicable to the circumstances under which he lives. If it contains directions on the one hand which are calculated to raise men in the lowest grades of civilization and to teach them the manners of society, it also furnishes the rules of guidance to men in the highest stages of moral and spiritual progress. High and ideal moral teachings are no doubt necessary for the progress of man, but only those will be able to benefit by them who can realize those high ideals. But to this class do not belong the vast masses in any nation or community, however high may be its standard of civilization. Hence the Qur-an contains rules of guidance for all the stages through which man has to pass in the onward march from the condition of the savage to that of the highly spiritual man. They cover all the branches of human activity and require the development of all the faculties of man.

Islam requires the display of every quality that has been placed in man, and makes only one limitation—viz. that it should be displayed on the proper occasion. It requires a man to show meekness as well as courage, but each on its proper occasion. It teaches forgiveness, but at the same time it requires that when the nature of an offence requires punishment, punishment proportionate to the crime should be administered. It says: Forgive when you see that forgiveness would be conducive to good. Again, it teaches men to display high morals under the most adverse circumstances, to be honest even when honesty is likely to lead one into complications, to speak truth even when one's truthful statement is against those nearest and dearest to one, to show sympathy even at the sacrifice of one's own interest, to be patient under the hardest afflictions, to be good even to those who have done evil. At the same time it teaches the middle path; it teaches men to exercise the noble qualities

which have been placed in their nature by God while transacting their own affairs. It does not inculcate severance from one's worldly connections; it requires men to be chaste, but not by castration; it requires them to serve God, but not as monks; it enjoins them to spend their wealth, but not in such a manner as to sit down "blamed and straitened in means"; it teaches them to be submissive, but not by losing self-respect; it exhorts them to forgive, but not in such a manner as to bring destruction upon society by emboldening culprits; it allows them to exercise all their rights, but not so as to violate others; and, last of all, it requires them to preach their own religion, but not by abusing others.

SALVATION

It may be added here that salvation, according to the teachings of the Qur-an, is that state of perfection which is indicated in what is called *the soul at rest,* by which is understood that state of the soul in which it is not only delivered from the bondage of sin and freed from all weaknesses and frailties, but has further attained to high moral perfection, and is braced with spiritual strength. The state of salvation is generally expressed in the Qur-an by the words: "They shall have no fear, nor shall they grieve." The state of salvation does not, therefore, relate only to life after death, but also to this life, and a man's salvation in the next life is only according to the state of salvation to which he has attained in this life.

It is entire submission to Allah, and the doing of good to His creatures that is the true source of salvation.

RESURRECTION

In this world every soul, good or bad, virtuous or wicked, shall be given a visible body.

The day of resurrection is the day of the complete manifestation of God's glory when everyone shall become perfectly aware of the existence of God. On that day every person shall have a complete and open reward for his actions. How this can be brought about is not a matter to wonder at, for God is All-powerful and nothing is impossible to Him, for when He could create man out of an insignificant thing at first He cannot be regarded as destitute of power in bringing him to life for a second time.

DAY OF JUDGMENT

It is a day on which Almighty God will judge His creatures according to the actions done in this life. The Qur-an says: "O men, fear your Lord and dread the day when a father shall not atone for his son, nor shall a son atone for his father in anything. Verily the promise of God is true. Therefore, let not the life of this world deceive you and let not the arch-deceiver (the devil) deceive you in respect of Allah" (xxxi. 33). "And We will set up a just balance on the day of judgment, so no soul shall be dealt with unjustly in the least; and though there be the weight of a grain of mustard seed yet will We bring it up and sufficient are We to take account" (xxi. 47).

DESCRIPTION OF THE MOSLEM PRAYER

Salat, or the Moslem Prayer

The saying of prayer is obligatory upon every Moslem, male or female, five times daily—viz. early in the morning, a little after midday, in the afternoon, immediately after sunset, and in the first part of the night, before going to bed. The service consists of two parts—one part to be said alone, preferably in private, and the other in congregation, preferably in a mosque, but in case there is no congregation of Moslems, both parts may be performed alone.

Each part consists of a number of *Rakat,* as we explain below.

The morning or *Fajar* prayer consists of two *Rakat* said alone, followed by two *Rakat* said in congregation; the midday or *Zuhr* prayer consists of four *Rakat* said alone, followed by four said in congregation, and these again followed by two *Rakat* said alone; the afternoon or *'Asar* prayer consists of four *Rakat* said in congregation; the sunset or *Maghrib* prayer consists of three *Rakat* said in congregation, followed by two said alone; the night or *'Isha* prayer consists of four *Rakat* said in congregation, followed by two *Rakat,* and again by three, said alone. Besides these, there is the *Tahajjud,* or after-midnight prayer, which is not obligatory, consisting of eight *Rakat* said in twos.

Description of Rakat

One *Rakat* is completed as follows:

I. Both hands are raised up to ears in a standing position, with the face towards the Qibla—i.e. Mecca—while the words *Allah-u-Akbar* (Allah is the greatest of all) are uttered, and this is called the *Takbir-i-tahrima.*

II. Then comes *Qiyam.* The right hand is placed straight upon the forearm of the left over the navel while the standing position is maintained, and the following prayer is read, though there are other prayers too:

> *Glory to Thee, O Allah! and Thine is the praise, and blessed is Thy Name and exalted is Thy Majesty, and there is none to be served besides Thee. . . .* I *betake me for refuge to Allah against the accursed Satan.*

After this the *Fatiah,* which runs as the following, is recited in the same position:

In the name of Allah the Beneficent, the Merciful. All praise is due to Allah, the Lord of Worlds, the Beneficent, the Merciful; Master of the time of requital (i.e. day of judgment). Thee do we serve and Thee do we beseech for help. Guide us in the right path. The path of those upon whom Thou hast bestowed favours. Not of those upon whom wrath has brought down, nor of those who go astray.

At the close of the above is said *Amen*—i.e. *Be it so*—and then any portion of the Qur-an which the devotee has by heart is recited. Generally one of the shorter chapters at the close of the Holy Book is repeated, and the chapter termed *Al-Ikhlas* (sincerity) is the one recommended for those who are unacquainted with the Qur-an. This is as follows:

Say: He—Allah is one, Allah is He of Whom nothing is independent. He begets not, nor is He begotten; and none is like Him.

III. Then, saying *Allah-u-Akbar* (Allah is the greatest of all), the devotee lowers his head down, so that the palms of the hands reach the knees. In this position, which is called *Rukoo,* words expressive of the Divine glory and majesty are repeated at least three times. They are the following:

Glory to my Lord the Great.

IV. After this, the standing position is assumed, with the words:

Allah accepts him who gives praise to Him. O our Lord, Thine is the praise.

V. Then the devotee prostrates himself, the toes of both feet, both knees, both hands, and the forehead touching the ground, and the following words expressing Divine greatness are uttered at least three times. This is the first Sijdah:

Glory to my Lord, the most High.

VI. Then the devotee sits down in a reverential position. This is called the *Jalsa.*

VII. This is followed by a second prostration, or the second *Sijdah,* as described above under V, with the repetition of the words, three times, given thereunder.

VIII. This finishes one *Rakat.* The devotee then rises and assumes a standing position for the second *Rakat,* which is finished in the same manner as the first, but instead of assuming a standing position after the second *Rakat,* he sits down in a reverential position called the *Qada,* and with the glorification of the Divine Being combines prayers for the holy prophets, for the faithful and for himself, called the Tahiyya, which runs as follows:

All prayers and worship rendered through words, actions, and wealth are due to Allah. Peace be on you, O Prophet, and the mercy of Allah and His blessings. Peace be on us and the righteous servants of Allah. And I bear witness that none deserve to be served but Allah. And I bear witness that Mohamed is His servant and His apostle.

IX. If the devotee intends to say more than two *Rakat* he stands, but if he has to say only two *Rakat* he repeats also the following prayer of blessings for the Prophet:

O Allah! magnify Mohamed and the followers of Mohamed as Thou didst magnify Abraham and the followers of Abraham, for surely Thou art praised and magnified. O Allah! bless Mohamed and the followers of Mohamed as Thou didst bless Abraham and the followers of Abraham, for surely Thou art praised and magnified.

The following prayer may also be added to this:

My Lord! make me to keep up prayer and my offsprings, too; Our Lord! accept the prayer; Our Lord! grant Thy protection to me and to my parents and to the faithful on the day when the reckoning shall be taken.

X. This closes the service, which ends at *Salaam,* or the greeting, being also the greeting of the Moslems to each other. The devotee turns his head first to the right and then to the left, saying with each turn of the head:

Peace be with you and the mercy of Allah.

XI. Thus the service finishes if the devotee had to say only two *Rakat,* but if he had intended three or four *Rakat* then after the Qaida (see VIII), and repeating *Tahiyya* therein (see VIII), he takes standing position, and finishes the remaining one or two in the same manner (see I to VII), the last act being always prayer in the reverential mood, saying *Tahiyya* and prayer of blessings for the Prophet, etc., and the concluding prayer (see VIII and IX) to be followed by the Salaam.

Besides this, the devotee is at liberty to pray in any position as the yearning of his soul leads him to, for the Salat

or the liturgical service of Islam is a prayer throughout. It is to be observed that in first standing up for prayer and in changing from one position to another, the devotee says Allah-u-Akbar, or " Allah is the greatest of all," and therefore it is only just that man should in all positions and places be truly submissive to Him, sitting, standing, bowing, and prostrating himself when he is called upon to do so by one who is the Greatest of All. Only when rising from the Rukoo (see III) he says *Sami-Allah-u-liman hami dah*—i.e. " Allah accepts him who gives praises to Him," instead of *Allah-u-Akbar.*

XII. The prayer known as the *Qunut* is recited after rising from the *Rukoo* (see III) (or immediately before assuming that position), when standing, generally only in the last of the three last *Rakat* of the *'Isha* (night) prayer. The most well-known *Qunut* is the following:

> *O Allah! we beseech Thy help. And ask Thy protection and believe in Thee, and trust in Thee, and we laud Thee in the best manner and we thank Thee. And we are not ungrateful to Thee, and we cast off and forsake him who disobeys Thee! O Allah! Thee do we serve and to Thee do we pray and make obeisance, and to Thee do we fly, and we are quick and we hope for Thy mercy and we fear Thy punishment, for surely Thy punishment overtakes the unbeliever.*

SOME OF THE SAYINGS OF THE PROPHET MOHAMED

Actions will be judged according to intentions.

No man is a true believer unless he desireth for his brother that which he desireth for himself.

God doth not love him who is able to fit but doth not work for himself or for others.

Those who earn an honest living are the beloved of God.

The best of alms is that which the right hand giveth, and the left hand knoweth not of.

He is not of me, but a rebel at heart, who, when he speaketh, speaketh falsely; who, when he promiseth, breaketh his promises; and who, when trust is imposed in him, faileth in his trust.

Modesty and chastity are parts of the faith.

He who is not kind to God's creatures, and to his own children, will have no mercy from God.

What actions are most excellent? To gladden the heart of a human being, to feed the hungry, to help the afflicted, to lighten the sorrow of the sorrowful, and to remove the wrongs of the injured.

Do not associate any one thing with God, although they kill or burn you; nor affront intentionally your parents, although they should order you to quit your wife, your children, and your property. Never drink wine, for it is the root of all evil; abstain from vice; and when a pestilence shall pervade mankind, and you shall be amongst them, remain with them; and cherish your children.

Hell is veiled in delights, and Heaven in hardships and miseries.

Do not speak ill of the dead.

Seek knowledge from the cradle to the grave.

The love of the world is the root of all evils.

It is your own conduct which will lead you to reward or punishment, as if you had been destined therefor.

Not one of you must wish for death, from any worldly affliction; but if there certainly is anyone wishing for death,

he must say, " O Lord, keep me alive so long as life may be good for me, and cause me to die when it is better for me so to do."

When you go to visit the sick, comfort his grief, and say, " You will get well and live long," because this saying will not prevent what is predestined, but it will solace his soul.

This life is but a tillage for the next, do good that you may reap these; for striving is the ordinance of God, and whatever God hath ordained can only be attained by striving.

One who performs his trust and fails not in his words and keeps his pledge, is Moslem. A perfect Moslem is he from whose tongue and hands mankind is safe. A Momin (a believer) must speak only good words, otherwise remain silent.

Do a good deed after every bad deed, that it may blot out the latter.

Of my disciples that will enter Paradise are those who do not use spells, and are not influenced by omens, like the people of Ignorance, but who put their whole trust in God.

If you put your whole trust in God, as you ought, He most certainly will give you sustenance, as He doth the birds; they come out hungry in the morning, but return full to their nests.

Beware! verily there is a piece of flesh in the body of man, which, when good, the whole body is good; and, when bad, the whole body is bad, and that is the heart.

Marriage is incumbent on all who possess the ability.

A woman may be married by four qualifications: one, on account of her money; another, on account of the nobility of her pedigree; another, on account of her beauty; the fourth, on account of her virtue. Therefore, look out for a woman that hath virtue; but if you do it from any other consideration, your hands be rubbed in dirt.

The world is sweet in the heart, and green to the eye, and verily God hath brought you after those that went before you; then look to your actions, and abstain from the world and its wickedness.

Admonish your wives with kindness.

Give your wife good counsel; and if she has goodness in her she will soon take it, and leave off idle talking; and do not treat your noble wife like a slave.

To those of your servants who please you, give to eat what you eat yourself; and clothe them as yourself; but those who do not please you, part with them; and punish not God's creatures.

There is no man who is wounded and pardoneth the giver of the wound but God will exalt his dignity and diminish his faults.

Whoever believeth in God and the hereafter must respect his guest, and must not incommode his neighbours.

It is not right for a guest to stay so long as to incommode his host.

It is better to sit alone than in company with the bad; and it is better to sit with the good than alone. And it is better to speak words to a seeker of knowledge than to remain silent; and silence is better than bad words.

Say what is true, although it may be bitter and displeasing to people.

A tribe must desist from boasting of their forefathers: if they will not leave off boasting, verily they will be more abominable near God than a black beetle which rolleth on filth by its nose; and verily God has removed from you pride and arrogance. There is no man but either a righteous Momin or a sinner: mankind are all the sons of Adam, and he was from earth.

That person is not of us who inviteth others to aid him in oppression; and he is not of us who fighteth for his tribe

in injustice; and he is not of us who dieth in assisting his tribe in tyranny.

Your loving a thing maketh you deaf and blind (i.e. love is blind).

He who wishes to enter Paradise at the best door must please his father and mother.

God is not merciful to him who is not so to mankind.

No man hath believed perfectly until he wish for his brother that which he wisheth for himself.

Verily, it is one of the respects to God to honour an old man.

Respect people agreeably to their eminence.

He will not enter hell who hath faith equal to a single grain of mustard seed in his heart; and he will not enter Paradise who hath a single grain of pride in his heart.

Riches are not from abundance of worldly goods, but from a contented mind.

Whoever desireth the world and its riches, in a lawful manner, in order to withhold himself from begging, and for a livelihood for his family, and for being kind to his neighbour, will come to God with his face bright as the full moon on the fourteenth night.

Be in the world like a traveller, or like a passer on, and reckon yourself as of the dead.

Pay the workman his wages before his perspiration is dried up.

Doing justice between two people is charity; and assisting a man upon his beast, and lifting his baggage, is charity; and pure words in which he rewards; and answering a questioner with mildness, is charity; and removing that which is an inconvenience to man, such as thorns and stones, is charity.

Whoso desireth that God should redeem him from the sorrows and travail of the last day, must delay in calling on

poor debtors, or forgive the debt in part or whole.

Women are the twin halves of men. God enjoins us to treat women well. The rights of women are sacred; see that women are maintained in the rights granted to them. The world and all things in it are valuable, but the most valuable thing in the world is a virtuous woman. The best of you are those who are best to their wives. Fear God in regard to the treatment of your wives, for verily they are your helpers, you have taken them on the security of God. To acquire knowledge is an equal duty of man and woman. Woman is Sovereign in the house of her husband.

THE SPIRIT OF ISLAMIC IDEALS

Perhaps no part of the Islamic ideal is so greatly misunderstood as the particular spirit which underlies and goes to inspire it. Broadly speaking, it may be asserted that the cardinal truth regarding the spirit of Islamic thought is the sense of unity which it emphasizes. This, of course, arises out of the idea of the oneness of Allah, His essential unity, the integral nature of His being. Allah, according to Moslem belief, was not begotten, was not united in marriage, nor had He any progeny. He is unique, nor does anything stand between Him and that humanity which is His creation.

This conception of unity is found as a natural sequence in every department of the Islamic religion and polity. If, for example, we seek for it in the idea of worship we discover it in full measure. Five times a day the world of Islam, wherever it may be situated, addresses itself in prayer to its Creator. Thus when one Moslem is praying at dawn, at afternoon, at late afternoon, at sunset or at night, he is aware that every Moslem is doing precisely the same, whether it be in China, in India, in Afghanistan, in Arabia, or in England. Moreover, he is observing the same particular motions

and is reciting his devotions in Arabic, whatever his mother tongue.

There is thus a universal language in use among Moslems, and by praying at one and the same hour they establish a universality of time. A unity of worship is also respected, and this is associated with a consensus of spiritual thought and impulse. At the hour of prayer, too, each and every Moslem faces Mecca, so that all the circumstances of prayer embrace that ideal of totality which springs from the belief in one God.

The centralization of the Moslem world in Mecca, where all races of whatever colour and language trend in pilgrimage, brings about, furthermore, a universality of social thought. From Mecca men return practically to every part of the world, carrying with them those ideals of brotherhood which transcend race and language and which compose a tremendous force for the quickening of the beliefs in social equality. Five times a day master and servant stand side by side in prayer, and this alone suffices to quicken a sense of fraternity unknown in modern society.

These considerations are jointly and severally indicative of two express ideals, the oneness of God and the oneness of humanity, for God is one and so are His creatures. What other system of thought has so definitely established an ideal so expressive of unity?

It is often stated that the nature of the Islamic religion is highly dogmatic, that its institutes are hedged round by hard-and-fast laws almost of the nature of taboos. The Moslems sharply challenge that view. Dogma signifies unswerving belief without question in the tenets of a religion, and non-Moslems have mistakenly regarded as dogma many Islamic beliefs which are actually not of the nature of dogma at all. For example, they state that the belief in the existence and the unity of God and in the prophethood of Mohamed

and his finality, the trust in an existence after death and in other similar questions, are of the nature of pure dogma. Let us examine these and see if such be the case.

Take, for example, the belief in God. This is by no means dogmatic, for the whole consensus of intellectual opinion throughout the ages is in favour of the belief in the existence of God, or of a First Cause. The great majority of thinkers of the first rank are also agreed that the chief attribute of God is unity. Belief in the deity is, indeed, a rational proposition acknowledged by a majority of men in all ages, nor does Islam present this belief as dogma, it merely agrees with the opinion of humanity that the existence of God is proven by instinctive feeling.

So far as the belief in the prophethood of Mohamed is concerned, it will readily be admitted that in all ages and in all countries, prophets and teachers have arisen as guides and torch-bearers to mankind. Mohamed was not egregious in this respect, and if his prophethood be regarded as implying a dogmatic belief, this must in reason be posited of all other prophets who have ever appeared. Why should belief in the abilities of Mohamed as a prophet be particularly selected as an evidence of the dogmatic character of the Islamic faith? Nor is the statement of his infallibility more extreme or dogmatic than that concerning the prophets of any other religion. It is certainly laid down that divine revelation terminated with him, because his preaching struck at the very root of ancient superstition, and especially at those gross fetishistic beliefs which personified the forces of Nature. The sacred writings, revealed through his agency, demonstrate in a practical manner the absurdity of the worship of Fire, of the Sun, Moon and Stars, of the Wind, of fetish stones and of the elements of Nature.

At the time of the advent of the Prophet, the people of

Arabia still persisted in those polytheistic beliefs which the Semitic races had respected for countless centuries, and just as the theistic and unitarian theology of the Hebrew prophets was forcibly addressed to the destruction of the gross superstitions developed by the early and faulty reasoning of man, so Mohamed, in his day, witnessing the degradation to which these beliefs and practices gave rise, boldly denounced their use, and in the course of time succeeded in extirpating them entirely.

The consequence of this was that men's minds received a fresh impetus to liberty of thought. Hitherto this had been repressed by the notion that the forces of Nature were in themselves sacred, and must not be brought to the use of man. For the first time, therefore, these processes of thought were released, which gave man free play with natural forces and which eventuated in the institution of modern Science, with all its liberal opinions as to the utilization of natural forces wherever they were to be encountered. It was the destruction by the Prophet of the fear of elemental force, of the superstitions that lay behind the belief in the potency of inanimate things, that in the first place made it possible for men to explore the potentialities of Nature. Before his time, the mere fact that they worshipped these forces and were thus afraid to examine or harness them for the behoof of humanity, had made a scientific attitude impossible. Within the following generation, not one but many schools of scientific effort in thought, in chemistry and in early engineering arose in various parts of the Islamic world. The false taboo broken, men at once addressed themselves to the study of the physical nature of those elements they had previously adored and in so doing unloosed possibilities and marvels beside which the ancient magics, supposed to be resident in the subjects of their studies, paled into insignificance.

It is, however, still more irrational to regard the Prophet's belief in the life hereafter as of the nature of a dogma. More than ever does man now believe in a continuance of life beyond the grave. Man is the outcome of a long and special development, and it is scarcely conceivable that the brief period of his existence on this earth should be other than a preparation for another and fuller life. The separate existence of spirit is generally acquiesced in to-day by men of all faiths, and these will readily agree with the Prophet's attitude to this great question. But it is not so generally understood that Mohamed, more than any other teacher, laid particular stress on the more precise character of the after-life, especially with regard to its atmosphere and conditions. The idea that he regarded it as a mere sensuous Paradise has, of course, arisen out of the exaggerated notions of later non-Moslem scholiasts and commentators, from whom Islam has suffered, as have other religions. But an examination of his inspired revelation will provide a very different picture of the after-life from that which is entertained by popular supposition. If the antagonist of Islam condemn it because it necessitates a belief in Eternity, then he must at the same time condemn the belief of millions of non-Moslems.

A point worthy of note regarding the Prophet is the veiled character of his personality. This extraordinary man who changed the course of human history, how much is actually known about him? He was not Divine, no Divine birth was claimed for him. But he certainly possessed the Divine right of personality in the worldly sense of the term. The phrase "Divine Right of Kings" describes the significance of the term in this respect.

Kingship has usually rested upon three bases: armed force, wealth, and segregation from the public. The army always established the power of the king, money supported it and

rendered him popular, but undoubtedly the most potent instrument for creating an atmosphere of divine right is personality. Legends were woven around the name of a king until to the minds of the people he appeared almost as a god. He was unapproachable, he did not mix with the people, the mass-mind conjured up legends regarding him until he appeared remote and dwelling in an almost non-human sphere.

But when the Prophet began his mission he was destitute of any of those advantages. He had no armed forces behind him, the people were hostile to him, he was without means, and so far from being remote from the public they could have access to him at any time, for Mohamed had practically no private life. In this he was unlike most Oriental kings and potentates, who at that period were seldom seen in public. It was, indeed, the open book of his personality which made him so popular as a ruler and which permitted him to alter the relationships between monarch and subject. Mohamed indulged in no supernatural manifestations, he lived a plain and simple life, a poor man's life indeed, he never flinched from practical work, he fought like a common soldier in the ranks, bought and sold goods like an ordinary tradesman, mixed with people of every kind and made no difference between persons as regards condition of birth, or wealth. At length by this means the whole of Arabia lay at his feet and gave allegiance to one God. The old idea of the peculiar sanctity of prophets and leaders was broken for ever so far as the Islamic religion was concerned, for Mohamed showed that it is the part of the true leader to identify himself with those he leads and not to appear as on a different plane from them. If this liberal attitude was not carried out by later Islamic rulers, it was certainly not the fault of the Prophet, nor was it due to the weakness of the lesson which he had be-

queathed to them—a lesson which might well be taken to heart by all governors of men wherever their lot may be cast.

On his deathbed, and when too feeble to join his followers in the worship of Allah in the Mosque at Medina, he faced his end cheerfully. " My mission is fulfilled, praise be to Allah," he said, lowering the curtain of his cell that looked toward the mosque. Pagan Arabia had been redeemed to the eternal glory of this wondrous man, who, single-handed, approached the gigantic task of changing a world, and succeeded in changing it to his own virtuous desire.

The great triumph of Mohamed was that he brought the idea of the unity of God back to a world which had practically forgotten it, and in a certain sense had never realized it. As is well known to the students of Comparative Religion, the modern researches have established the truth of the hypothesis that primitive man, wherever he is to be found to-day, naturally believes in the existence of a great God or All-father, who looms behind the dark superstitions which form the religion of the savage. Doubtless behind the fantastic beliefs of the pagan Arabians this ideal of a single great deity was to be found obscured by broken mythologies and gross fancies, and, indeed, we are assured that their Semitic brethren in Palestine and elsewhere had long entertained a similar doctrine. But the struggle for the supremacy of that belief was a prolonged one, covering nearly 2,500 years of time. The Jahvists of Palestine certainly made the earliest essays in monotheism, but the deity whom they placed above all others was simply a form of a rather localized wind-god, and not even the most strict among Jewish or Christian doctrinists would now agree that this early form in any way resembled the later conceptions of deity recognized by their faiths. It was, indeed, re-

served for Mohamed to give to the world the first conception of God as being of justice and mercy, not associated with any particular mythology, race or nation, not favouring any particular people. This, indeed, had been the curse of the older religions, but when they conceived the idea of a great God he was usually regarded in the light of a national leader, a god of battles, whose chief desire was the triumph of his worshippers over their neighbours. This tribal idea of God, Mohamed discarded entirely, substituting for it belief in the idea of a world deity, a god to whom the peoples of all the earth were equal.

Out of this conception of godhead, there could not but emerge a much more liberal spirit of tolerance. When the people of Islam conquered a province, and that province accepted their faith, its inhabitants at once became their equals. This is, indeed, the secret of the ready acceptance of the Islamic faith even to-day, by millions of people in Africa and Asia. Christian missionaries and other observers frequently express great surprise at the manner in which mere Mohammedan merchants succeed in converting pagan people in these continents, where they, with all their experience and equipment, have failed; but the reason for their success is to be discovered in the circumstance that the son of Islam adopts an attitude of fraternalism which the European Christian is loath to affect. While his religion may dictate to the Christian the necessity for brotherhood, his racial inhibitions and traditions make it almost impossible for him to carry it out, but this in no wise restrains the Moslem.

Unity is, therefore, both the nucleus and the aim of the Islamic faith and polity,—a unity which springs from a belief in the oneness of the Creator, and which spreads out to and inspires everything in creation. From this idea of oneness every belief in the Islamic faith has its rise and

sanction; there is one God, one Prophet, one faith, one law, one status for mankind. The beautiful and simple perfectness of the scheme is the best proof that it emanated from a divine source, and was directed by a personality, who has changed human history.

EXTRACTS FROM THE QUR-AN

CHAPTER II

SECTION 1

FUNDAMENTAL PRINCIPLES OF ISLAM

In the name of Allah, the Beneficent, the Merciful.

1. I am Allah, the best Knower.

2. There is no doubt in it, but that this book is a guide to the pious: that is for

3. those who believe in the unseen and establish prayer and spend out of what We have given them [17];

4. and those who believe in that which has been revealed to you, and that which was revealed before *you*, and they are sure of the hereafter.*

SECTION 3

DIVINE UNITY

21. O menkind! serve your Lord Who created you and those before you, so that you may ward off (evil).

22. Who made the earth a resting-place for you and the *heaven a canopy,* and (Who) sends down rain from the cloud; and thereby producing fruit as food for you; therefore do not set up rivals to Allah while you know.

23. And if you are in doubt as to that which We have revealed to Our servant, then produce a chapter like it, [36]

[17] "Spending out" of what one has been given signifies here charity in its widest sense; that is, charity in thought and action. The first enjoins toleration, the second imposes a duty upon the Moslems to give Zakat—poor rates—according to certain regulations.

* This is the first place where the Qur-an enjoins upon the faithful to regard the original versions of the Torah and the Bible as Heavenly Books.

[36] A similar challenge is contained in other verses as well; where the whole of mankind is declared to be unable to produce a book like the Qur-an. It is believed that the Qur-an is a unique production of Arabic literature; it has ever been regarded as the standard of the purity of that literature, but the chief characteristic of the Book is considered to lie in the remarkable transformation which it accomplished in the minds of the people.

and call on your *helpers* besides Allah if you are truthful.

28. How do you deny Allah and you were dead and He gave you life? Again He will cause you to die and again bring you to life, then you shall be brought back to Him.

Section 4

MAN'S VAST CAPABILITIES

30. And when *your* Lord said to the angels, I am going to place in the *earth* one who shall rule (in it), they said: What! wilt Thou place in it such as shall make mischief in it and shed blood, and we celebrate Thy praise and extol Thy holiness? He said: Surely I know what you do not know.

31. And He gave Adam [52] knowledge of all the *things,*[53] then showed them to the angels; saying: Tell Me the names of those, if you are right.

32. They said: Glory be to Thee! we have no knowledge but that which Thou hast taught us; surely Thou art the Knowing, the Wise.

33. He said: O Adam! inform them of their names. Then when he had informed them of their names, He said: Did I not say to you that I surely know what is unseen in the heavens and the earth, and (that) I know what you manifest and what you hide?

[52] Neither here nor anywhere else in the Holy Qur-an is it affirmed that Adam was the first man, or that there was no creation by God before Adam, nor that Adam lived or man was created, or the earth made, only six thousand years ago.

[53] Imam Fakhruddin Razi, the great Moslem commentator, says in explanation of this passage: "God taught Adam the attributes of things and their descriptions and their characteristics, for the attributes of a thing are indicative of its nature." This signifies the vastness of the capabilities granted to Adam, and may even refer to the faculty of speech, which is the real source of the superiority of man to the whole of creation.

SECTION 8

THE ISRAELITES' DEGENERATION

62. Surely those who believe, and those who are Jews, and the Christians, and the Sabians, whoever believes in Allah and the last day and does good, they shall have their reward from their Lord, and there is no fear for them, nor shall they grieve.[104]

SECTION 11

THEIR REJECTION OF THE PROPHET

87. And most certainly We gave Moses the book and We sent apostles after him one after another; and We gave Jesus, the son of Mary, clear arguments and strengthened him with the holy *revelation.* What! whenever then an apostle came to you with that which your souls did not desire, you were insolent, so you called some prevaricators and some you slew.*

SECTION 13

FORMER SCRIPTURES ARE ABROGATED

106. Whatever communication We abrogate or cause to be forgotten, We bring one better than it or like it. *Do*

[104] This verse strikes at the root of the idea of a favoured nation whose members alone may be entitled to salvation. Nor should it be forgotten that salvation cannot be attained by mere lip-profession even by the Moslems, or by any other people unless they adhere to a true belief and good actions. As to those who stick to their own religions, " Allah will judge between them on the day of resurrection." It may, therefore, be noted that the existence of good men in other religions is not denied by the Holy Qur-an.

* These remarks are, of course, addressed both to the non-believers and to those who, whilst they had a Book, yet persecuted God's Messengers.

you not know that Allah has power over all things? [152]

107. *Do you* not know that Allah's is the kingdom of the heavens and the earth, and that besides Allah you have no guardian *or* helper?

SECTION 14

PERFECT GUIDANCE IS ONLY IN ISLAM

115. And Allah's is the East and the West, therefore whither you turn, thither is Allah's purpose; surely Allah is Magnanimous and Knowing.

116. And they say: Allah has taken to Himself a son. Glory be to Him; rather, whatever is in the heavens and the earth is His; all are obedient to Him.[161]

118. And those who have no knowledge say: Why does not Allah speak to us or a sign come to us? [164] Even thus said those before them, the like of which they say; their

[152] This does not run counter to verse No. 4, inasmuch as the Books before the Koran were abrogated, yet it is enjoined upon the faithful to believe that these books, in their original form, were God's words and commandments: the only notable point being that their orders were replaced by the new law of the Qur-an, yet they have not ceased to be Heavenly Books. The law, according to this verse, is only modified to its complete and final shape in the Qur-an, which shall remain binding to the Day of Judgment according to the Moslem belief.

[161] According to the Moslem belief, the doctrine that God has a son is refuted here, as also the pagan Arab idea that the angels were the daughters of God. Some Jews paid a like reverence to Ezra.

To all these ideas an emphatic denial is given, because these limitations would be imposed upon the Divine Attributes if the suggestion was taken even remotely literally. Taken metaphorically, the idea gives rise to misunderstanding, inasmuch as everything in the heavens and the earth and in creation is none other than His creature, His manifestation, but not His child in a circumscribed sense, which may connote the sharing of the Divinity of God by a person or thing. In the eyes of Islam that is the greatest offence. As creatures they all equally proceed out of His hands. The doctrine of sonship is mentioned here as being opposed to the religion which requires entire submission from every man, and thus dispenses with the necessity of a conciliator.

[164] The unbelievers refused to accept the truth of Islam unless either Allah spoke to them, so that they should have a proof that He sends His messages to men, or that a sign should come to them. The sign which they often demanded was the threatened punishment.

hearts are all alike. Indeed We have made the communications clear for a people who are indubious.

119. Surely We have sent *you* with the truth as a bearer of good news and as a warner, and *you shall* not be called upon to answer for the companions of the flaming fire.

Section 16

COMPREHENSIVENESS OF RELIGION

133. Nay! were you witnesses when death visited Jacob, when he said to his sons: What will you serve after me? They said: We will serve your God and the God of your fathers, Abraham and Ishmael and Isaac, one God only, and to Him do we submit.

136. Say: We believe in Allah and (in) that which has been revealed to us, and (in) that which was revealed to Abraham and Ishmael and Isaac and Jacob and the tribes, and (in) that which was given to Moses and Jesus, and (in) that which was given to the prophets from their Lord; we do not make any distinction between any of them, and to Him do we submit.[175]

Section 17

MECCA AS THE CENTRE

144. Indeed We see the turning of *your* face to heaven, so We shall surely turn *you* to a Qiblah which *you shall* like; turn then *your* face towards the Sacred Mosque, and wherever you are, turn your faces towards it, and those who have been given the Book most surely know, that it is

[175] This shows the wide range of a Moslem's belief. Not only is belief in the great prophets of Israel an article of faith with a Moslem, but the words *that which was given to the prophets from their Lord* make the Moslem conception of belief in prophets of world-wide comprehensiveness.

the truth, from their Lord [188]; and Allah is not at all heedless of what they do.

Section 18

REASON FOR MAKING MECCA THE CENTRE OF ISLAM

148. And every one has a direction to which he turns (himself), therefore hasten to (do) good deeds; wherever you are, Allah will bring you all together; surely Allah has power over all things.[191].

[188] It is reported that the Prophet Mohamed speaks of himself as "*the prayer of my father Abraham.*" The followers of the Book, according to the Moslem belief, knew that not only had Abraham prayed for the appearance of a prophet from among the sons of Ishmael, but that God had also promised a "blessing." The Sacred House, Qiblah, which Abraham had purified with his own hands, at the place where he left Ishmael, must therefore have been known to the Israelites as the fount of Islam.

[191] The clear inference being that Allah desired to focus the attention of all the faithful towards one ideal; and therefore required them to turn their faces to one specified direction, thus establishing the unity of thought and action. The unity of the Qiblah among the Moslems really stands for their *unity of purpose* as being a people who strive after one goal, and forms the basis on which rests the brotherhood of Islam; hence the saying of the Prophet: *Do not call those who follow your Qiblah unbelievers.*

It must, however, be noted that the Ka'aba (Sacred Shrine in Mecca), as a structure, has never been regarded as possessing any Divine or Supernatural attribute, nor do Moslems address prayers to it as a building; hence, it is incomprehensible how a conclusion is reached, that the honour thus given to the Ka'aba is a remnant of the pre-Islamite Arab polytheism or idolatry.

Even the idolatrous Arabs never worshipped the Ka'aba, though they placed in it idols to which they prayed. It should also be borne in mind that the famous black stone was not one of the Arab idols, nor can the kissing of it in performing the Moslem pilgrimage be regarded as a legacy of idolatry. That stone stands only as a mere symbol: "The stone which the builders refused is become the headstone of the corner" (Ps. cxviii. 22). Ishmael was looked upon as rejected, and the covenant was considered to have been made with the children of Isaac or Israelites, yet it was that rejected stone, for which the black stone of Ka'aba, the place where Ishmael was cast, stands as a monument, that was to become "the headstone of the corner." The black stone is unhewn, so it is the stone that was "cut out of the mountain without hands" (Dan. ii. 45). Jesus Christ made this clear in the parable of the husbandmen, when He plainly told the Israelites that the vineyard (i.e. the kingdom of God) would be taken away from them and given to "*other* husbandmen," i.e. to a non-Israelite people, immediately

149. And from whatsoever place *you come* forth, turn *your* face towards the sacred mosque; and surely it is the very truth from *your* Lord, and Allah is not at all heedless of what you do.

152. Therefore remember Me, I will remember you, and be thankful to Me and do not be ungrateful to Me.[194]

Section 19

THOSE SLAIN IN ALLAH'S WAY NOT DEAD

154. And do not speak of those who are slain in Allah's way as dead; nay, (they are) alive, but you do not perceive.[197]

156. Who, when a misfortune befalls them, say: Surely we are Allah's, and to Him we shall surely return.

157. Those are they on whom are blessings and mercy from their Lord, and those are the followers of the right course.

giving indication of that people in the words: "Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner"? (Matt. xxi. 42), and again emphasized His object in the words: "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof" (Matt. xxi. 43), thus showing that He was referring to a rejected nation. Hence if the black stone is kissed, it is not kissed as an idol or as a god, but as a symbol.

[194] Man's remembrance of Allah is to walk humbly in His ways, and Allah's remembrance of man is to pour His blessings upon him. But as the word *zikr* in the Arabic text also means *eminence*, the meaning may therefore be, *therefore remember Me* or *glorify Me; I will make you eminent.*

[197] That those who sacrifice their lives in the cause of truth never die is a truth which is generally recognized. As truth lives and falsehood must die, so those who make the triumph of truth the object of their lives do not die, even if they are slain in the cause of truth. Taken in a more literal sense, those who fall in the Holy Wars, according to Islamic belief, do not die the ordinary man's death; their examples, their deeds, and their souls survive: and their reward is great in the Hereafter. This verse more than any other verse in the Qur-an has strengthened the faithful in many a battle fought in the name of Islam, when often defeat has been turned into victory.

163. And your God is one God! there is no god but He; He is the Beneficent, the Merciful.[202]

SECTION 21

PROHIBITED FOODS

168. O men! eat the permissible and wholesome things out of what is in the earth, and do not follow the footsteps of the Satan; surely he is your open enemy [207];

172. O you who believe! eat of the good things that We have provided you with, and give thanks to Allah if Him it is that you serve.

173. He has only forbidden you what dies of itself, and blood, and flesh of swine, and that over which any other (name) than (that of) Allah has been invoked; but whoever is driven to necessity, not desiring, nor exceeding the limit, no sin shall be upon him; surely Allah is Forgiving, Merciful.

SECTION 22

RETALIATION AND BEQUESTS

177. It is not righteousness that you turn your faces towards the East and the West, but righteousness is *this that one* should believe in Allah and the last day and the

[202] The introduction of the formula of Divine Unity in this, the concluding verse of the section, is to show that this was the cardinal fact set before the Moslems, while its ultimate result is more clearly set forth in another place to exhort the Moslems to bear all trials and tribulations cheerfully, in the name of Allah.

[207] Amongst other commands now the subject of prohibited foods is introduced with a twofold object. In the first place, it enjoins that only lawful and good things should be eaten. The lawful things are not only those which the law has not declared to be forbidden, but even unforbidden things become unlawful if they are acquired unlawfully, by theft, robbery, cheating, bribery, etc.

Secondly, by adding the injunction *do not follow the footsteps of the devil*, the real object of the prohibition is made plain: for there is not the least doubt that food plays an important part in the formation of character, because foul food begets foul body and mind, which thus handicapped would not be able to rise to the nobler purpose of life.

angels [214] and the Book [215] and the prophets, and give away wealth out of love for Him [216] to the near of kin and the orphans and the needy and the wayfarer and the beggars and for (the emancipation of) the captives, and keep up prayer and pay the poor-rate; and the performers of their promise when they make a promise, and the patient in distress and affliction and in time of conflict—these are they who are true (to themselves), and these are they who are pious.

178. O you who believe! retaliation is prescribed for you

[214] A belief in angels is spoken of as one of the basic principles of Islam. The belief in angels may not be as universal as a belief in the Divine Being, but it is accepted generally in all monotheistic religions. As in the case of all other principles of faith, Islam has pointed out a certain significance underlying the belief in angels. Just as our physical faculties are not by themselves sufficient to enable us to attain any object in the physical world without the assistance of other agents—as, for instance, the eye cannot see unless there is light—so our spiritual powers cannot by themselves lead us to do good or evil deeds, but here too intermediaries, which have an existence independent of our internal spiritual powers, are necessary to enable us to do good. Now, there are two opposing forces to which man is exposed—the attraction to good, or to rise up to the higher spheres of virtue, and the inclination to evil, or to stoop to a bestial life; but to bring these attractions into operation external agencies are needed, as they are needed in the case of the physical powers of man.

The external agency which brings the attraction to good into work is termed an *angel*, and that which assists in the working of the attraction to evil is called the *devil*. If we respond to the forces of goodness, we are following the Divine Spark, and if we respond to the attraction to evil we are following Satan. The Islamic belief in angels carries, therefore, the inference that whenever we feel a tendency towards the doing of good we should at once obey that call, and follow the inviter to good. It should also be noted that, while a belief in angels constitutes an article of faith, the Moslems are not required to "believe" in devils, because, although their existence is as certain as is that of the angels, we are plainly told that we should "disbelieve" in them. A disbelief in the devil, therefore, means that we should repel the attraction to evil, as a belief in angels means that we should follow the inviter to good.

[215] While a belief in all the prophets is stated to be necessary, *the Book* is spoken of here in the singular, though clearly the books of all the prophets are to be considered as included in the injunction. The reason seems to be that, elsewhere it is said that the Qur-an is a Book "wherein are all the right books," so that a belief in the Qur-an includes a belief in all these books.

[216] The love of Allah is here, as in many other places in the Holy Koran, stated to be the true incentive to all deeds of righteousness.

in the matter of the slain: the free for the free, and the slave for the slave, and the female for the female,[220] but if any remission is made to any one by his (aggrieved) brother, then prosecution (for the blood-wit) should be made according to usage, and payment should be made to him in a good manner; this is an alleviation from your Lord and a mercy; so whoever exceeds the limit after this, he shall have a painful chastisement.

Section 23

FASTING

183. O you who believe! fasting is prescribed for you, as it was prescribed for those before you, so that you may be righteous.[225]

[220] The Hebrew law of retaliation is modified in Islam, being limited only to cases of murder, while among the Jews it extended to all cases of grievous hurt. But in Islam "retaliation is prescribed for you in the matter of the slain," which amounts to saying that the murderer shall be put to death. After promulgating that law in general terms, the Qur-an proceeds to describe a particular case, viz. that if a free man is the murderer, he himself is to be slain; if a slave is the murderer, that slave is to be executed; if a woman murdered a man, it was she that was to be put to death. The pre-Islamic Arabs used in certain cases to insist, when the person killed was of noble descent, upon the execution of others besides the murderer; they were not content with the execution of the slave or the woman, if one of them happened to be the murderer.

[225] Fasting is a religious institution almost as universal as prayer, and in Islam it is one of the four fundamental practical ordinances, the other three being prayer, paying poor-rate, and performing the pilgrimage. The words of the Qur-an show that fasting was enjoined on all nations by the prophets who passed before the Holy Prophet Mohamed. "Fasting has in all ages, and among all nations, been an exercise much in use in times of mourning, sorrow, and afflictions." Likewise the Christians were commanded by Jesus to keep the fasts: "Moreover, when ye fast, be not as the hypocrites, of a sad countenance. . . . But thou, when thou fastest, anoint thine head, and wash thy face" (Matt. vi. 16, 17). Again, when the Pharisees objected to Jesus's disciples not keeping the fast as often as John's, his only answer was that when He will be taken away "then shall they fast in those days" (Luke v. 33–35).

But Islam has introduced quite a new meaning into the institution of fasting. Before Islam, fasting meant the suffering of some privation in times of mourning and sorrow; in Islam, it becomes an institution for the improvement of the moral and spiritual condition of man. This is plainly

185. The month of Ramadan [227] is that in which the Al Quran [228] was revealed, a guidance to men and clear proofs of the guidance and the distinction; therefore whoever of you is present in the month, he shall fast therein, and whoever is sick or upon a journey, then (he shall fast) a (like) number of other days; Allah desires convenience for you, and He does not desire for you difficulty, and (He desires) that you should complete the number (of these fasts) and that you should exalt the greatness of Allah, for His having guided you, and that you may be grateful.

187. It is made lawful to you to go in to your wives on the night of the fast; they are an apparel for you and you are an apparel for them; so now be in contact with them and seek what Allah has ordained for you, and eat and drink until the whiteness of the day becomes distinct from the blackness of the night at dawn, then complete the fast

stated in the concluding words: *So that you may guard against evil*, or *that you may be righteous*. The object being that man may learn how to subordinate the evil in him; and hence fasting in Islam does not mean simply abstaining from food, but from every kind of evil. In fact, abstention from food is only a step to make a man realize that if he can, in obedience to Divine injunctions, abstain from that which is otherwise lawful, how much more necessary it is that he should abstain from the evil ways which are forbidden by God.

[227] The revelation of the Holy Qur-an commenced in the month of *Ramadan*, which is the ninth month of the Arabian year; hence, the month of *Ramadan* is particularly spoken of as being the month in which the Holy Koran was revealed. The root meaning of *Ramadan* is *excessiveness of heat*; the month was so called because "when they changed the names of the months from the ancient language, they named them according to the seasons in which they fell, and this month agreed with the days of excessive heat." Some say that it is one of the names of Allah, for which, however, there is no reliable authority.

[228] *Al-Qur-an* is the name by which the Qur-an was revealed to the Prophet, and it is by this name that it is frequently mentioned in the Divine revelation. The word is an infinitive noun from the root *qara-a*, which signifies primarily *he collected together the things*. The secondary significance of the root-word is *reading* or *reciting* a book. The name *Qur-an* embraces both meanings, for on the one hand it signifies *a book in which are gathered together* all the Divine Books, a distinction to which the Qur-an itself lays claim in xcviii: 3 and elsewhere; on the other it means *a book that is or should be read*.

till night, and have not contact with them while you keep to the mosques; these are the limits of Allah, so do not go near them. Thus does Allah make clear His communication for men that they may guard (against evil).

188. And do not appropriate your property among yourselves by false means, *neither* seek to gain access thereby to the judges, in order to bring in your possession a part of the property of men wrongfully while you know.[235]

Section 24

FIGHTING IN DEFENCE

190. And fight in the way of Allah with those who fight with you, and do not exceed the limits; surely Allah does not love those who exceed the limits.[238]

[235] The injunction to abstain from illegally taking other people's property is a fitting sequel to the injunction relating to fasting, for by fasting a man abstains from using what he has a legal right to; and, therefore, the spiritual value of fasting is made manifest. Also, the faithful are commanded not to interfere in the course of justice; nor endeavour to corrupt the judges.

[238] Rabi' and Ibn-i-Zaid are of opinion that this verse is the earliest revelation regarding the permission to fight; but always in self-defence, and to observe limits. The point to be noted regarding this injunction *to fight in the way of Allah*, is that it is very often mentioned in connection with the subject of pilgrimage, as here and in the third and twenty-second chapters. It is permissible to suppose, therefore, that war was permitted or ordained as a measure of self-defence, and to put a stop to religious persecution; the pilgrimage to Mecca, which is one of the four fundamental principles of Islam, being impossible so long as the holy place was in the hands of unbelievers, or those who hindered the pilgrims.

The first restriction to which *fighting in the way of Allah* is made subject is that the Moslems should fight only against those "who are fighting with you." These words so conclusively show that the Moslem wars were measures of *self-defence* that a comment is hardly necessary. It shows, too, that the enemy had first taken up arms with the object of extirpating Islam—an historic fact—on which permission was granted for war. Observation of limits in warfare lays it down that women, children, and old men who could not take up arms against the Moslems, were not to be molested. A similar exception was also made in favour of monks and hermits. And under the new conditions the civil population of towns and villages would be treated similarly, for only those are to be fought against who actually

191. And kill them wherever you find them,[239] and drive

take part in fighting. A further point in relation to the prosecution of war is to be noted: especially in respect of the vanquished foes. This direction was the sore need of a community which had been subjected to the cruellest persecutions and the severest tortures at the hands of tyrants, who had neither a law nor any authority over them which should keep them within bounds. The Moslems would have been quite within their rights if in case of victory they had taken their revenge upon their persecutors; a measure of which the modern world is not entirely innocent. But they were warned beforehand that they should not exceed the limit of the bare necessity of the war.

These directions were faithfully followed by the Moslems: they were by no means the aggressors. In the very first important battle they were forced to fight against an army advancing upon Medina, the then centre of Islam, which was only three days' journey from that city. And in all their fighting they only killed or captured the armed enemy, and never harmed women, children, or old men, though their own women and children had been mercilessly put to death by the infidels.

It should be noted that it is this *defensive fighting* which is called *fighting in the way of Allah*. Fighting for the propagation of faith is not even once mentioned in the whole of the Qur-an, and is entirely the product of the inventive brains of the enemies of Islam. The hatred which Islam had for fighting is shown by the fact that the Moslems were not allowed to fight until the very existence of Islam was in danger. The excuses for which wars are undertaken in the modern world had long existed in the case of the Moslems, but such excuses were deemed insufficient.

The injunctions relating to fighting are given in this chapter in order to show their lenity as contrasted with the Israelite law. The first point of contrast is that in the Israelite law fighting was ordained to turn a people out of a land of which they had been the rightful owners for centuries: it was not the enemy that had taken up the sword first; whereas in Islam the Moslems were forbidden to fight except against those who first took up the sword. The second point of contrast lies in the treatment of the enemy. The Moslems were forbidden to go beyond the bare necessity of the war, and thus not only women, children, and old men were always safe in their fighting, but even the enemy's habitations, their gardens, fields, and property were safe. In the Jewish wars, however, men, women, and children were all put to death and cities were destroyed: and thus the wars of self-defence and wars of extermination are to be distinguished.

[239] To kill the enemy wherever one finds him is nothing strange when a state of war exists, and yet the critics of Islam draw the most grotesque conclusions from these simple words. The verse, read together with the first, runs thus: *And fight with those who are fighting with you, and kill them wherever you find them*. And which nation fights to spare her enemies? A noted scholar says: "And the personal pronoun in the words *kill them* refers to those with whom fighting is enjoined in the previous verse." In fact, it cannot refer to anything else, nor to unbelievers generally, who are nowhere mentioned in the previous verses, not even in the previous section.

them out from whence they drove you [240] out, and persecution [241] is severer than slaughter; and do not fight with them at the sacred mosque until they fight with you in it,[242] but if they do fight you, then slay them; such is the recompense of the unbelievers.

192. But if they desist, then surely Allah is Forgiving, Merciful.[243]

193. And fight with them until there is no persecution, and religion should be only for Allah; but if they desist, then there should be no hostility except against the oppressors.

[240] These words state the ultimate object of the Moslem wars: *And drive them out from whence they drove you out.* The persecutors had driven the Moslems out from their houses in Mecca and from the sacred mosque there, which was the Cradle of Islam. Thus the Moslems were ordered to carry on war against their persecutors so long as they were not dispossessed of that which they had taken possession of by force. These words further show that the enemy was not to be exterminated, but only to be dispossessed of what he had unlawfully taken.

[241] The word *Fitnah*, which occurs in the Arabic text and is translated into English by "*persecution*," originally means *a burning with fire*, and then *affliction, distress*, and *hardship, slaughter, misleading* or *causing to err*, and *seduction from faith by any means*. The Qur-an explains its use of the word *fitnah* in another verse: "They ask you concerning the sacred month—about fighting in it. Say: 'Fighting in it is a grave matter; and hindering (men) from Allah's way and denying Him and (hindering men from) the sacred mosque and turning its people out of it is still graver with Allah, and persecution is graver than slaughter,'" where the term *fitnah* is clearly synonymous with *hindering men from Allah's way and the sacred mosque, and denying Allah and turning people out of the sacred mosque*, thus clearly indicating a situation of persecution. Ibn-i-'Umar explained the word *fitnah* when he said: "*And there were very few Moslems (at first), so a man used to be persecuted for his religion: they either murdered him or subjected him to tortures until Islam became predominant, then there was no fitnah*, i.e. *persecution.*" The object is to state that all those who persecuted the Moslems were to be treated as enemies, because persecution of the weaker party led to graver consequences than fighting; and therefore made war permissible in self-defence.

[242] The sacredness of the Meccan territory was not to be violated by the Moslems, despite the awful afflictions that they had to suffer.

[243] Note the limitations imposed again in Islamic law. No excess in war is allowed. The faithful were to sheathe their swords if the enemy desisted from fighting. Cases, however, are on record when the unbelievers took advantage of such directions in practising deception on the Moslems: "Those with whom you make an agreement, then they break their agreement every time," is the Qur-anic verse chiefly relating to these incidents.

194. The sacred month for the sacred month and all sacred things are (under the law of) retaliation; whoever then acts aggressively against you, inflict injury on him according to the injury he has inflicted on you and be careful (of your duty) to Allah, and know that Allah is with those who guard (against evil).

BOOK II
CHRISTIANITY

KEY TO ABBREVIATIONS

Phil. 2/7: Epistle to the Philippians, chapter 2, verse 7
Heb. 9/22: Epistle to the Hebrews, chapter 9, verse 22
2 Tim. 4/8: Second Epistle to Timothy, chapter 4, verse 8
Mal. 3/12: Book of Malachi, chapter 3, verse 12

CHRISTIANITY

THE DIVINE AUTHORITY OF THE BIBLE

The pious beliefs of the Christian Faith may be given here unaltered, and in their full warmth of religious feeling, as held by devout Christians.

. . . . .

What is the Bible? is the first question which suggests itself to us when we are invited to study it.

The BIBLE, then, is a collection of books written, as we believe, by the Inspiration of God, and not only *was* inspired, but *is so still.* The Holy Ghost not merely inspired men as they wrote, but He is still connected with the Scriptures. When the soul thirsting after God reads the words: "Ho, every one that thirsteth, come ye to the waters" (Is. 55/1), when the burdened heart and oppressed conscience reads the words "Come unto Me . . . and I will give you rest" (Matt. 11/28), the words are breathed again by the Holy Ghost. It seems as if the ink was not yet dry, and as if the warm breath of the Eternal Love from which these promises flow was even now quickening and consoling the troubled soul.

The SPIRIT makes the Scriptures a Living Word, and it is not two seconds old when God retranslates it into the heart. The Spirit breathes here as in no other book. He makes the writing Spirit and Life and men live by it, because it is the Word proceeding even now out from the very mouth of God. "The word is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Heb. 4/12). The Word is like its Author,

Infinite, immeasurable, without end, and meets the need of all. This being so we ought to read it in the same frame of mind, and with the same solemn thought, as if God were speaking to us.

Suppose I go to a company of working men with a copy of the most approved volume of morals under my arm, do you suppose that man leaning on his shovel would listen long to my reading a ponderous chapter from that book? I imagine he would look up at me in amazement, and possibly say, "Well, old chap, what's it all about?" But suppose I go to him with the old Bible, and read: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Do you know that, somehow or other, that truth would fit itself into his needs, and he would be apt to say as in actual experience I know it has often happened, "Read it over again, sir; that is what I want to know."

Then, too, the greatest men have had the deeper longing of their intellectual desires satisfied in this collection of teaching as in no other. Dr. Kennicot, whose learning is unquestioned and who spent thirty years collating the Old Testament Scriptures, on the morning after he had finished his work when his wife asked the question: "Now that your great work is finished, what shall we read for recreation?" answered, after hesitating a moment, "Wife, let us begin the Scriptures."

Yes, it is indeed suited alike to old and young, rich and poor, learned and unlearned, and meets the need of the human soul, not only in its intellectual outreaching, but in its devotional and recreative moods as well. There is something striking in the manner in which the Holy Ghost opens this sublime book. He introduces us at once to God, in the essential fulness of His being, in the solitariness of His

acting. "In the beginning God created" (Gen. 1/1). There is no elaborate argument of the existence of God, the Holy Ghost could not enter upon anything of the kind. God reveals Himself. He makes Himself known by His works. "The heavens declare the glory of God; and the firmament sheweth His handiwork." "One day telleth another, and one night certifieth another." "All thy works shall praise Thee, O Lord" (Ps. 145/10). "Great and marvellous are Thy works, Lord God Almighty" (Rev. 15/3). None but an atheist or infidel would seek an argument in proof of the Being of One who by the word of His mouth called worlds into existence, and declared Himself the All-wise, the Almighty, and the Everlasting God.

Who but God could *create* anything? "Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number" (Is. 40/26). The gods of the heathen are idols, but the Lord made the heavens. Furthermore, the Bible was not written by one person, but by many of different stations, abilities, and education. Moses, who wrote the Pentateuch, was learned in all the wisdom of the Egyptians and brought up as a son of Pharaoh's daughter. David and Solomon were Kings; Daniel, a Minister of State; Ezra, a Priest and Scribe; Amos, a herdsman; Matthew, a tax-gatherer; Luke, a physician; Paul, a learned Pharisee; Peter and John, fishermen (Acts 4/13), unlearned and ignorant men, they filled no public station, and had not received a liberal education. These persons lived at different times, and, therefore, could not have had any intercourse with each other.

Again, the Bible is the sole defensive weapon ever put into the hand by the Holy Ghost. It is the Sword by which we cleave the ranks of the foe. It is scripture and scripture alone which exposes hypocrisy, unmasks hearts, routs Satan.

THE BIRTH OF CHRIST

The birth of Christ is the greatest event in the annals of time. When the dawn of the world broke and the morning stars sang together, man came forth from God, designed for dominion he became a slave, born for life he fell into the abyss of death, offspring of infinite goodness he stained his spirit with sin. After long millenniums the world lay prostrate under the shadow of universal ruin. Religion had become a burden, but God had not forgotten; in His heart were the purposes of love, and at least He appears among men in the Person of the Eternal Son. The coming of Christ as a Babe in Bethlehem set the Heavenly hosts to singing, because at last the poor had the good news of Eternal Life preached unto them. "Glory to God in the highest, and on earth peace, good will toward men" (Luke 2/14). He thrust the precious seed of the new life of man in humble lives. Let the shepherds tell the story. God has spoken to them, and through them to all the world. "Behold, a virgin shall conceive, and bear a son, and shall call His name Immanuel" (Is. 7/14). It was predicted that He should appear as a great light in a land of darkness (Is. 9/2). Galiliee, the dwelling-place of many Gentiles (Is. 9/1), and the very village was named in which the Saviour should be born. "Thou, Beth-lehem Ephratah" (Micah 5/2). "For unto us a child is born, unto us a son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace" (Is. 96). "Behold, a virgin . . . shall bring forth a son, and they shall call His name Emmanuel, which being interpreted is, God with us" (Matt. 1/23).

It is not for us to ask if God could have contrived any other way for the restoration of men from the power of evil. In the counsels of infinite wisdom the scheme of

redemption was devised by means of the INCARNATION. This Latin word, so often used in Theology, is only one of the many words which the ancient Fathers employed to describe the wondrous fact that God the Son took a human body and soul and, as it were, in disguise dwelt among us. " A body hast thou prepared me " (Heb. 10/5). The Incarnation consists of two natures being united in one Person. The humanity of Jesus being taken from the Blessed Virgin Mary, and this marvel being effected by the Holy Ghost. Who then is Jesus? He was God and man. *God,* of the Substance of the Father, begotten before the worlds (1 Tim. 3/16); *Man,* of the Substance of His Mother, born in the world. " In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God " (John 1/1, 2).

It is impossible to state more plainly the incarnation of Jesus Christ our Lord. " And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call His name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto Him the throne of His father David: and He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end " (Luke 1/31–33).

It was figure of speech, nor was the child, whose marvellous birth was then foretold, to be any child of adoption: He was begotten before the world. He was incarnate by the Holy Ghost of the Virgin Mary.

" The right Faith is, that we believe and confess that our Lord Jesus Christ, the Son of God, is God and man; God, of the Substance of the Father, begotten before the worlds: and Man, of the Substance of His Mother, born in the world; perfect God, and perfect Man, of a reasonable soul and human flesh subsisting." Ah, listen! He passed by the race of angels. He took the seed of Abraham. He

came down from Highest Heaven and entered the Virgin's womb. Great is the mystery of Godliness, we grant it. What is not mysterious? Is not the plant mysterious? The flower mysterious? Art not thou mysterious? Tell us how the Soul and Body are one man. You cannot, neither can you tell how God and man are one Christ. But so it is. There was our humiliation and our nature without a particle of its sin embraced into the Godhead and taken up by it.

THE PERSON OF CHRIST

Of Him it is written: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not any thing made that was made. In Him was life, and the life was the light of men" (John 1/1–4). "And the Word was made [became] flesh, and dwelt among us . . . the only begotten of the Father, full of grace and truth" (John 1/14). "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him" (John 1/18): "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory" (1 Tim. 3/16). "I and my Father are one" (John 10/31). "He that hath seen Me hath seen the Father" (John 14/9). "He that despiseth Me despiseth Him that sent Me" (Luke 10/16). Jesus who has come in the flesh. "No man knoweth the Son, but the Father"; and who the Father is but "the Son, and He to whomsoever the Son will reveal Him" (Matt. 11/27).

He came preaching the gospel of the Kingdom, opening the eyes of the blind, to set at liberty them that are bruised, to preach deliverance to the captives (Luke 4/18); raising

the dead, receiving sinners and eating with them (Luke 15/2). He is " Alpha and Omega, the beginning and the end, the first and the last " (Rev. 22/13). " I am He that liveth, and was dead; and, behold, I am alive for evermore " (Rev. 1/18). He is Prophet (John 6/14), Priest (Ps. 110/4), King (Ps. 2/6), Author and Finisher of our Faith (Heb. 12/2), Mediator (Heb. 12/24), Intercessor (Heb. 7/25), the Lord our Righteousness (Jer. 23/6), the foundation of the Christian Church—" Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation " (Is. 28/16), Head of the Church (Eph. 1/22), " which is His body, the fulness of Him that filleth all in all." The scriptures testify of Him (John 5/39). " God, who at sundry times and in divers manners spake in time past unto the father by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds; who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high " (Heb. 1/1–3). " Before Abraham was, I am " (John 8/58). All things are given " into His hands, and that He was come from God, and went to God " (John 13/3). Christ is " the *power* of God, and the wisdom of God " (1 Cor. 1/24). The Father thrice testified " This is My beloved Son, in whom I am well pleased " (Matt. 3/17, Matt. 17/5, Mark 1/11).

THE LORD JESUS AND HIS MISSION

In prophecy He is represented as exclaiming: " I delight to do Thy will, O my God " (Ps. 40/8). What was that will? Sacrifice and offerings thou didst not desire. . . . " Then said I, Lo, I come." What for? To be a sacrifice myself. Jesus came in order that by sacrifice of Himself

sinners might be saved. Man has fallen, not this man or that man, but the whole human race. "*All* have sinned, and come short of the glory of God" (Rom. 3/23). The sins of men are many, the sin of the world is one. I do not attempt to define it, for any definition of mine would fall far short of its hideous reality, but this sin of the world has its root in the race and its fruits in the individual.

Each man as he is born into the world a son of man, a fragment of humanity, a unit of Adam's fallen body, is corrupt. The whole tree has become corrupt, root and branches. The heart is desperately wicked and deceitful above all things (Jer. 17/9). There is none good, no, not one (Ps. 14/3), none righteous (Rom. 3/10). He declares man to be a lost one, a stray one, a rebel, and a hater of God (Rom. 1/30). With sin, however plausibly attired, however pretty we like to make it, God will have no dealing, will make no terms, to *redeem man from it.* He has made the most stupendous of all sacrifices. "God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them" (2 Cor. 5/19).

Sin is an isolating principle; wherever sin exists it brings isolation with it. Sin means separation from God. What was the first result of sin in Paradise?—the very first thing sin did was to shut man off from God. Up to that time man and God had been in sweetest fellowship with each other, the company of God was Adam's highest joy, but as soon as sin crept into the world all this disappeared. The joy of creature life had fled, and man's object is to hide himself from God. Why? Because there is already a separation. God is Holy, just, and good, and therefore cannot look upon sin. Our sins may not assume a very extreme form, our friends may think lightly of them. But that sin of ours isolates us from God, and then when sin has done its worst with us, then comes the isolation of the lost

soul. The material comforts with which you have been attempting to satisfy the inward cravings of your soul will disappear and slip from your grasp. " The soul that sinneth, it shall die " (Ezek. 18/4). Here is a solemn thought for every one of us; God in righteousness excludes and will exclude the world in their sins from His glorious presence. But God is Love as well as Light (John 1/4–8), and perfect Love has devised a plan to bring sinners out of darkness into His most marvellous Light, and to make them meet for His presence, and that *in righteousness* to His own Glory. Hear the good news: " For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life " (John 3/16). " By grace are ye saved through faith " (Eph. 2/8). It is God the Father who manifests His Grace in giving the promise immediately after the Fall (Gen. 3/15): the promise of restoration—this promise implied man's fall and a Divine method of deliverance, and what but the Grace of God could have devised such a plan, a plan whereby while His justice was satisfied and His Truth magnified, His mercy, His Grace, might be exercised too. It was He who spared not the Son of His Love (Jesus), but sent Him to open up a way of communion with Himself and bring back a ruined race to His favour and approval.

The God the Son it is who comes down from Heaven for us men and for our Salvation. He condescends to leave the Father's throne and put Himself in our place, that we might be restored to all the rights and privileges which we had forfeited through sin: He came to undertake the cause of Humanity; He came to break the chains of sin, and to grapple with the stern power of death. There was only one person God could trust with that work: He could not trust even the Arch-angel, Gabriel, nor any of those bright spirits that surround His throne. The Lord Jesus steps into

this fallen scene to achieve the glorious result. " He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in HIM " (2 Cor. 5/21). He humbled Himself and became obedient unto death—even the death of the Cross.

The religion of Jesus Christ is the final word in regard to Sin. It is not a creed nor a code of morals, but the Gospel: not *A* Gospel, but *THE* Gospel of the Grace of God (Acts 20/24). It deals with men who have sinned. All have sinned—it is to that universal Tragedy the Gospel makes its appeal. There never was a time when this Gospel was more needed than to-day. Sin is a heartache in which the world refuses to be comforted, and they who turn away from the Cross and the One who hung there to discover what they call a modern Gospel are guilty of a blind folly that ought to be impossible to men who profess to read the signs of the times.

Man had done his utmost, and the world's hatred to God had been proved to the very last degree; perfectly Holy was He in His very Being, and all His words and ways were the exhibition of holiness and Love combined. All that was good shone from Him, never did He say an angry word. The Widow of Nain proved His sympathy. Blind Bartimeus proved His grace and power; the sorrowing and suffering found him to be a friend in need; the sin-burdened and conscience-stricken found mercy at His hand. The common people heard him gladly. Pilate said: " I find no fault in Him." The dying thief said: " This man hath done nothing amiss." The Centurion said: " Truly this man was the Son of God." Yet Jew and Gentile, Priests and people, all combined to this one end—to crucify Him; but in so doing they fulfilled Holy prophecy concerning Him that: " He was wounded for our transgressions, he was bruised for our iniquities " (Is. 53/5).

Oh! Look upon that Cross; see Him Who is hanging there in the depths of unknown agony, an agony which even nature seems to sympathize with, when the sun hid his face, the rocks rent, the earth quaked (Matt. 27/51)—see Him who ere-while dwelt in the realms of Light and gladness, the adored of unnumbered hosts of Heaven; see Him expiring in such agony as out of hell has never been experienced. Then recollect that how He who hangs there was once what He now is, adored by ten thousand times ten thousand saints of God, may not God's solemn question here be enforced: "How shall we escape, if we *neglect* so great salvation?" (Heb. 2/3). The Cross rests on *Judgment,* not on pity; without shedding blood, the blood of the eternal, there is no remission. It is when we cry out in irrepressible pain "God be merciful to me a sinner" (Luke 18/13) that the Angels tune their harps and the Heavenly Choirs begin to chant their song and our cry is God's witness that He will not let go His hold on us.

If Sinners are to be saved Christ must die, for man's life is forfeited on account of sin. Hence we read: "As Moses lifted up the serpent in the wilderness even so must the Son of Man be lifted up." Man's disobedience in Eden dishonoured God and brought the world under the power of Satan and the reign of Sin. For four thousand years God tried fallen man in various ways, but only to fully prove how utterly fallen he is. But the fulness of time was come. God sent His Son (Gal. 4/4). There is one God and one Mediator between God and Man, the Man Christ Jesus who gave Himself as Ransom for all. Christ through the Eternal Spirit offered Himself to God (Heb. 9/14). On the Cross He suffered, bled, and died. There God was infinitely glorified, Satan's power was annulled. Sin's judgment was borne.

THE POWER OF THE CROSS AND THE CRUCIFIXION

The Cross is the centre of all revelation. Have you ever thought what the Bible would be like without the Cross? Take the Cross out of this book and you won't be able to recognise it. If there be no promise of the Cross in the Old Testament then its Laws distress me, it is a book of fatalism. If there is no Cross in the New Testament, then it blazes with pitiless splendour. But put the Cross back, and at once the book becomes a Gospel. Its Law becomes Love, its shadows flee away, its destiny is the Father's House. No wonder that Redeemed souls put the Cross at the centre of their experience. On *that* they rest their confidence. When they go into the conflict they sing: "Onward, Christian Soldiers." When in sorrow they sing: "Simply to Thy Cross I cling"; and when the chilly waters beat about and when passing "through the valley of the shadow of death" (Ps. 23) they sing "Hold Thou Thy Cross before my closing eyes." At the Cross my sin is conquered. At the Cross I can say "My Lord and my God" (John 20/28). To reveal my sin merely would load me with despair; to forgive my sin merely would make me afraid of to-morrow. I want my sin conquered: I want to get it beneath my feet. The Cross is the place of victory: Christ did it upon the Cross. I say it reverently, He could not do it but for the Cross. It was expedient for one man to die for the people (John 11/50): He hath put away sin—*all sin*—original sin and actual sin by the sacrifice of Himself (Heb. 9/26). "There was no other good enough To pay the price of sin, He only could unlock the gate Of Heaven and let us in." Education could not do it. Social reform cannot do it. Our beautiful essays and ethical sermons cannot do it. It is Christ upon the Cross who discovers sin, who forgives sin, who conquers sin. It is not an ecclesiastical ornament,

but the crown of thorns, the shedding of tears and blood by which we are redeemed.

" BEHOLD the MAN " (John 19/5) all ye that pass along the highway of life, tarry awhile, watch the way of sorrows traversed by Him in pain and agony, watered by His tears, bathed in the blood that flowed from His sacred wounds. It is as if the Saviour said: " Behold and see! count my wounds, try and measure the depth of my anguish, the bitterness of my humiliation. Behold, and see if there be any sorrow like unto my sorrow." He is spoken of in prophecy as exclaiming: " Is it nothing to you, all ye that pass by? " (Lam. 1/12).

We follow Him to the shades of Gethsemane. The darkness is beginning to gather around Him and the agony to oppress His soul. Dark were the shadows cast by those trees in the garden, but a deeper darkness overshadowed the Life of the Saviour. There is a darkness that can be felt. His sweat is, as it were, great drops of blood falling to the ground. We hear a groan, a sorrowful complaint; never did Christ complain before, but for the impenitence and hardness of man's heart, but now there is a deep soul agony. Prostrate on the cold earth He prays: " Father, if it be possible, let this cup pass from Me (Matt. 26/39): not My Will, but Thine, be done " (Luke 22/42). But the cup did not pass from Him, because it was not possible to save man in any other way and be honoured in doing so.

It was a great truth, though they little thought it who uttered it, when at the foot of the Cross they cried: " He saved others; Himself He cannot save " (Matt. 27/42). No! He could not save Himself *and* others, therefore He sacrificed Himself that *others* might be saved. Strengthened by an angel He comes forth from the Garden. Satan and his host prepare to attack the Shepherd and His flock. He finds Himself in the Judgment Hall, separated from those

who are dear to Him. Soldiers mock His kingly pretensions, and cry: "Hail, King of the Jews." They spit upon Him. They smite Him with the palms of their hands. They lead Him out to the hill called Calvary. Bearing His Cross, but so faint is He through previous hardships, that they compel one Simon of Cyrene to bear His Cross. They reach Golgotha (the Place of a Skull). They nail Him to a rugged CROSS, and plait a crown of thorns and place it on His sacred brows till the blood oozes from His sacred veins, and now He hangs there a spectacle unto men, with two malefactors, one on the right, the other on the left. The third hour has come, the darkest and brightest hour in history of the human race. Darkest because of their sin. Brightest because of their forgiveness. An evil day, because now the powers of darkness are doing their worst. The best of days, because to-day the battle is fought and the victory won. Darkness swoops upon the scene, there is midnight at midday! Never forget that this miracle of the closing of the day at high noon is performed by our Lord in His weakness. He had walked the sea; He had raised the dead; healed the sick in the days of His strength, but now He has come to the lowest, the fever is on Him. He is faint and thirsty. He hangs on the borders of dissolution, yet has He power to darken the sun at noon! He is still very God of very God. Behold, a purple torrent runs down from His hands and head, the crimson tide puts out the sun; His groans awake the dead. If He can do this in His weakness, what is He not able to do in His strength?

The Passover was at the time of the full moon, and therefore it was not possible that the sun should then undergo an eclipse. Yet to those who were present it did seem to be a total eclipse of the sun—a thing impossible. Ah! When we come to deal with man and the fall, and sin and God and Christ, we are at home with the impossible.

Marvels and surprises are the order of the day when we come within the circle of His Love. When we think of impossibilities in other spheres we draw back, but the way of the Cross is ablaze with the Divine, and we soon perceive that " with God all things are possible " (Matt. 19/26). Behold! See here how the Son of God can die! And mark, the shame that fell on Christ He despised. He counted it so light compared to the joy that was set before Him, that He is said to have despised it (Heb. 12/2). Despised the shame. What shame? There was no shame involved in laying aside His garment and girding Himself with a towel to wash His disciples' feet. But there was real shame when publicly condemned by highest courts, and hounded to Calvary and to hang on a Cross of shame in front of a murderous mob and rabble while the soldiers parted His garments and gambled for His vesture (John 19/24).

But as for His sufferings, He could not despise them. That word could not be used in connection with the Cross, for the Cross was too awful for Christ to despise—that He *endured*. The SHAME He could cast off, but the Cross He must carry, and to it He must be nailed. He ENDURED the Cross and Despised the Shame. There He hangs, pouring out His soul unto death (Is. 53/12). He who owned a thousand rills cried " I thirst " (was it not for the souls of men?). Might He now demand a draught of water for His parched lips? May He not now call for the twelve legions of Angels? (Matt. 26/53). Nay, He came to do the Father's Will. " Obedient unto death, even the death of the Cross " (Phil. 2/8). " The cup which My Father hath given Me, shall I not drink it? " (John 18/11). He travailed in the greatness of His strength to reconcile us to God. " Well might the sun in darkness hide, And shut his glories in, When Christ, the World's Creator, died, For man, the creature's, sin." In His extreme agony He prays for His

cruel enemies: "Father, forgive them; for they know not what they do." Did ever prayer display mercy and love so exampled? "Glory be to Jesus, Who, in bitter pains, Poured for me the life-blood From His sacred veins."

Christ by coward hand betrayed; Christ for us a captive made; Christ upon the bitter tree, SLAIN for man, hence —slain for thee. . . .

Among the unsympathizing onlookers might well have been recognized, then hard and stern, three years later to be softened by the pure sweet light of Truth, the countenance of SAUL, the Pharisee, and we know he obtained mercy because he did it ignorantly and in unbelief (1 Tim. 1/13).

From the Cross Jesus looks down, and casts His mournful eyes around with faculties unclouded. He could still behold His tormentors with no other feelings than those of God-like love, and sweet Divine compassion. A much-diminished band was still gibing and sneering and reading to each other an inscription in three languages placed over the head of Jesus at the dictation of Pilate: "JESUS OF NAZARETH, KING OF THE JEWS." This was conceived in a spirit of scorn and insult against the nation that hated Him in return. It was written in derision, but the Holy Ghost dictated the words, and they were words of truth, and written in the old Testament language, the Hebrew; in the language of civilization and learning, the Greek; and in that of universal empire, the Latin. *Religion, learning,* and *power* thus bore a faithful witness.

The foul trail of the serpent is on every object on which the dim and failing eyes of Jesus fall. The gloomy clouds of the abyss of death shroud every object with horror, and He hears, with a heart pierced with grief, the coarse jeers of those who yet choose to vent their malice on Him. But the Love that ever filled His heart ebbs not for a moment. There is not a ray, not a gleam of comfort beneath His feet.

Will His fellow-sufferers have sympathy with Him and with each other? Alas! Even the malefactors themselves join in the cry against a purity which to them is inconceivable and therefore to be abhorred. But there comes presently a changed voice from one of those unhappy men. One had gazed upon the face of Jesus till he recognized there a love which touched the one tender chord left in his heart, and out of discord and chaos there grew harmony, as when the Spirit of God brooded upon the face of the troubled depths at creation and light sprang forth.

There are men that hurry with headlong haste to corruption and death and Hell, while some there are that ripen rapidly to welcome a Saviour's love and find it Heaven. So it was with the penitent thief, who, with broken voice cried: "Lord, remember me when Thou comest into Thy Kingdom."

And now the Cross becomes the Throne of the Judge of all men, the sheep at His Right, and the goats on His Left, and from faint lips drop these words of comfort: "Verily I say unto thee, To-day shalt thou be with Me in Paradise." Observe one thing. How infinitely greater is the gift than the petition, the penitent prays for a future remembrance, the promise is for *to-day,* a speedy release, an entrance into the glory of Heaven.

The gloom deepens, darkness, earthquakes, rending rocks cast their shadows before, and the voice of derision is hushed, and the Roman soldiers saw that something unusual had come over the awe-struck multitude, and felt also the growing terror creep into those iron hearts of theirs. It was the profound and silent darkness that preceded the earthquake. No man knoweth to this day what was thought, or said, or done, during those three awfully, oppressively, silent hours of darkness, twelve to three. At last the stillness was suddenly broken by a cry that startled the very

heavens: "My God, my God, why hast Thou forsaken Me?" It was the twenty-second psalm, and the utterance was the voice of the Son of God, upon whom weighed—with an oppression which, who could understand fully?—the burden of the sins of the whole world. This was the real cause of the anguish of the Saviour's mind—it was the abandonment: it was the hiding of God's countenance. In entire fulfilment of His promise of forgiveness through the sufferings of Jesus Christ alone. No other price was costly enough, and therefore He became obedient unto death, even the death of the Cross. "For the wages of sin is death" (Rom. 6/23), and that bitter price He paid to the uttermost when He became sin for us.

Soon the last cry of Jesus was heard by the people to which the voice of God had pleaded in vain. "IT IS FINISHED," He cried. The ransom is paid. Incarnate God has suffered. God Himself has borne our penalty and now all is finished, and we in these days look back upon the Cross and bless Him that it *is* finished, that there is now a fountain open for sin and uncleanness. Once more sounds the loud unbroken voice, louder than the protests of the crowd, who cried, "Away with Him, crucify Him, crucify Him." Is that the voice of a dying son of Adam? Nay, they are clear accents of the second Adam committing his soul to God. He cries in the hearing of all with a loud voice: "Father, into Thy hands I commend My Spirit."

Now for the meaning of it all—it means that that dying word of the dying Son of God is a Rock upon which every poor guilty soul may rest with the most complete assurance of faith for time and eternity, for this world and the next. Let us each remember this one Truth—CHRIST died for *me*: and let every tongue confess that Jesus is Lord to the Glory of God the Father.

THE RESURRECTION

"Now is Christ risen from the dead, and become the firstfruits of them that slept" (1 Cor. 15/20). The resurrection of the Life of Jesus is the very life of the child of God. The resurrection is the Greatest Fact in history. It has pleased God to make this Truth rest on proofs so plain and strong that all must believe, who are not determined beforehand not to believe it. It is said that "if a man does not believe that Christ rose from the dead, there is no reason why he should believe any fact in history, for no fact can be told more plainly or proved more clearly."

First, our Lord was seen to die. His death was open, and public foes as well as friends saw Him breathe His last. The soldier pierced His side and thereout came blood and water. They came to break the legs of the three, but when they came to Him they break not His legs because He was dead already (John 19/33). No one doubts then that He died. Again He was seen dead by many. Those who took Him down from the Cross saw Him dead. Those who laid Him in the tomb did the same. His friends looked on Him sadly and knew only too well that He was dead. His enemies who thirsted for His blood made sure of His being really dead. Their words prove it:

"Sir," said they to Pilate, "we remember that that deceiver said *while he was yet alive,* 'After three days I will rise again.'" And then they asked that the tomb might be sealed and watched, lest the disciples should come and steal the corpse and say He was risen. There is no doubt then of His death and burial. If the tomb still enclosed the lifeless body of their Master, then were made good the assertions, and then were realized the predictions of His enemies, that He was an impostor and His religion an imposition. If the apostles could prove that nothing of Him remained in it but the shroud that wrapped His form, and

the napkin that was about His head (John 20/7) then would they confound their enemies, strike the death-blow to Judaism, and triumphantly establish the Truth of Christianity. As it was everything to the success of their cause, to prove that Christ was alive, so it was everything to the Sanhedrin, in their plot, to defeat their cause, to disprove that Christ was alive. Both saw that the verification or the falsification of this single fact was of the first moment. Everything hung upon it. The Chief Priests and rulers driven to desperation affirmed that the body was stolen. The apostles, strong but calm in the belief of the truth that the body was quickened. The body stolen! The grave robbed! By whom? By His enemies? It was in their interest to have allowed the body of our Lord to remain undisturbed in the grave, that the proof of His imposture might be the more overwhelming. Surely *they* would not have taken a step tending to impart even the semblance of truth to the predictions of Christ. But supposing that they had secreted the body. Why did they not, if in their power, produce it? This would have decided the question of His resurrection in their favour, and have stifled in its birth, at once and for ever, the infant and rising religion. By His disciples? Who can prove that they stole the Body? Who can think that the disciples would have dared to do such a thing? Those timid men, who a few hours before had all forsaken their Master and fled at the appearance of danger. Who can suppose that they would have dared to come in the darkness of the night and in the face of a band of soldiers, set there on purpose to guard the tomb, to steal away the corpse? And for what? Granting that they dare do it, and could do it, why should they? It would have brought them no comfort, no hope: but on the contrary, every hope He ever held out to them would have been proved false if they had had the dead body to show

them that Christ was not risen. So foolish was the story that "while the soldiers slept the disciples came and took away the corpse," that though commonly reported among the Jews it cannot really have been believed. If the soldiers were asleep, how do they know what happened? It was but a vain invention to get rid of a plain truth. Yes, it is a truth, a sure and blessed truth that Jesus Christ is risen from the dead as He had said. It is a fact indeed, for consider what our state would be if it were not true; the apostle shows us this in the 17th and 18th verses of 1 Corinthians, chapter 15. Only suppose for an instant that His body went to corruption and that He was never seen again, where would our faith be and what our hope? All would be dark, every ray of hope would be gone, the name of Jesus would bring no comfort to our hearts; if there were no Christ risen, then Christ crucified would be nothing to us, His sufferings and death of no avail; all must come to nothing, all faith, all hope, all joy—if Christ did not rise from the dead. But the Apostle Paul turns from the thought: "But now," he says, "is Christ risen from the dead," as though he had said, "Away with such a thought, we need not distress ourselves upon this groundless supposition." CHRIST IS RISEN. Yes, Christ is risen. No reasoning can disprove it; no enemy can rob us of the Truth. There is no doubt or uncertainty here. Furthermore, if Christ had stayed in that grave, you would never have gotten out of it. The grave is the darkest, deepest, ghastliest chasm that was ever opened if there be no light streaming into it. But Christ stayed in the tomb Friday night, all day Saturday, and part of Sunday morning. He stayed so long that He might fit us for it. He tarried two whole nights in the grave, so that He saw how important it was to have plenty of light, and He has flooded it with His own glory.

On Sunday morning we start off to find the grave of Christ, we find the morning sun gilding the dew. What a beautiful place to be buried in! Wonder they did not treat Christ as well when He was alive as now that He is dead. Give a salute to the soldiers who stand guarding the Tomb. But hark to the crash! An earthquake! The soldiers fall back as though they were dead, and the stone of the door of Christ's Tomb is flung open by an Angel. Come forth, O Jesus, from the darkness into the sunlight. Christ comes forth radiant, and I cannot understand the scene until I see Christ wave His hand over the dead in Christ and hear Him say: "I am the resurrection, and the life: he that believeth in ME, though he were dead, yet shall he live" (John 11/25). "THE LORD IS RISEN INDEED" (Luke 24/34).

THE RESURRECTION OF THE BODY

Observe how closely the two events—the resurrection of Jesu and that of ourselves—are interwoven the one with the other. "Now is Christ risen from the dead, and become the firstfruits of them that slept." "Every man in his own order: Christ the firstfruits; afterward they that are Christ's at His coming" (1 Cor. 15/23). The meaning of the first sheaf, which under the Law, was presented before the Lord, was an earnest, a pledge, and a pattern of the future harvest. So was the resurrection of Jesus Christ from the dead. As surely as He rose, so surely shall all His people rise.

But how are the dead raised up? That there is a sublime mystery associated with this event we readily admit. But its very mystery endears Him to the souls "who have abolished death" (2 Tim. 1/10) (or rendered it of none effect) and brought life and immortality to Light by the Gospel (2 Tim. 1/10). Thus is the mystery explained. "It is sown in corruption; it is raised in incorruption: It is sown in dis-

honour; it is raised in glory: It is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body" (1 Cor. 15/42–44). "Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality" (1 Cor. 15/51–53). Yes, this very body shall rise again! And by what power? The power of OMNIPOTENCE! He that raiseth up Christ from the dead shall also quicken your mortal bodies BY THE SPIRIT that dwelleth in you (Rom. 8/11).

What! Shall He who at first formed man out of the dust and breathed into him the breath of life—shall He at whose fiat world on world started into being, each one, for aught we know teeming with a population partaking of His likeness, and sharing in His immortality: shall He "who upholds all things by the word of His power" (Heb. 1/3); who "taketh up the isles as a very little thing," who holds the winds in His fists and the waters in the hollow of His hand (Is. 40/12), who hath His way in the whirlwind and in the storm, and the clouds are the dust of His feet; shall HE be perplexed and baffled when He comes to unlock the world's charnel house, quickening and summoning to the bar each slumbering occupant? Oh, it will be a stupendous and glorious work! But reason and revelation unite in ascribing it to Him as worthy of His infinite greatness, majesty, and glory. Let it not then be thought incredible that God should raise the dead.

BUT THERE IS ANOTHER RESURRECTION! Unconverted one, it is yours. "They that have done evil, unto the resurrection of damnation" (John 5/29). Poor, careless, thoughtless, prayerless, Christless soul! dying in your

sins. Ah! long ere your body rises, your soul will have been a prey to the worm that never dies, and to the fire that never is quenched. And when the Arch-angel's trumpet shall exclaim: "Awake ye dead and come to Judgment," then will thy body rise to shame and everlasting contempt. Yes, the same body which is now the servant of Satan and the instrument of sin, now pampered by luxury and indulgence, the prey of every vile affection, that identical body shall rise again with all its cravings immortalized. It is sown a natural body: it rises a natural body. Oh! the resurrection of damnation! To rise, but to sink! To awake—but to shame and everlasting contempt. To meet the angry God, the Righteous Judge. The God you have hated, the Christ you have rejected! The resurrection of your body will be the resurrection of your sins! All then will come to Light! What will your scepticism, your carnal joys, your money, your fame, your own works, your empty Lamp, what will these do for thee then? By all that is glorious in Heaven and by all that is terrific in Hell, I beseech you, I implore you, REPENT—this moment —REPENT.

"*WHAT MUST I DO TO BE SAVED?*" (Acts 16/30)

God *now* commandeth all men everywhere to *repent* because He hath appointed a day in which He will judge the world in righteousness. "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16/31). "If thou shalt confess with thy mouth, and believe in thine heart that God hath raised Him from the dead, thou shalt be saved" (Rom. 10/9). "The *Blood of Jesus Christ* His Son cleanseth us from *all* sin" (1 John 1/7). "Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life"

(John 5/24). Not a moment is to be lost, every moment is exceedingly precious. Escape for thy Life (Gen. 19/17). Lay yourself low before God. Humble yourself in the dust at His feet. Confess your sin, acknowledge your iniquity. Flee to the Lord Jesus Christ, your only shelter from the wrath to come. Seek God's forgiveness alone through Him. Then living or dying you will be the Lord's. And when the morning of the "first resurrection" dawns in glory upon the Tomb, a voice shall awake your slumber. "Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead" (Is. 26/19). Then shall you spring into life and Immortality, swelling as you rise the chorus of the noble anthem which will be chanted by every lip and which will float from every harp. "Thanks be unto God for His unspeakable gift" (2 Cor. 9/15).

REGENERATION BY THE NEW BIRTH

"Except a man be born again, he cannot see the kingdom of God" (John 3/3). This interview with Nicodemus took place prior to the Sermon on the Mount. It is therefore the earliest recorded discourse of our Lord Jesus. It strikes a clear and great note revealing the FACT of the first *importance of the Christian Faith.* The Son of God has come, and He announces at once the purpose of His coming. It is to give new birth to men to begin a new creation. Of the new birth the Lord Jesus says the following weighty things:

First, it is indispensable: without it man cannot (not merely, may not) see the Kingdom of God. For "flesh and blood cannot inherit the kingdom of God" (1 Cor. 15/50).

Secondly, it is from above; and

Thirdly, it is of the spirit, as at the first creation when the Spirit moved upon the face of the waters, and God

breathed into man's nostrils the breath of life so that he became a living soul. The new birth is not a moral Reformation but a mighty Regeneration.

The word leads to the thought of a new life, not the alteration of any existing one—BORN AGAIN—*regeneration*—the addition of something to him and in him that he never possessed before, except this new life he cannot see the Kingdom of God. If birth and religious advantages could do anything to put a man into the Kingdom of God, NICODEMUS could surely claim to be there. His descent went back without a break to Abraham, to whom it was pledged that in his seed the whole earth would be blessed. If a man could claim to belong to God by RELIGIOUS OBSERVANCES this man could. He was constant in Prayer, in the Study of the Scriptures, and in the Observance of the Law. If EXTREME CEREMONIES could set a man in the Kingdom of God, none could stand more securely that Nicodemus, who through every day and every hour of his life was subject to all kinds of religious exercises. Yet this is the man to whom it was spoken: "Verily, verily, I say unto thee, YE MUST be born again."

The question arises, Was all this cumbersome folly? This Jewish training, ceremonies, sacrifices, prophecies—was it all no good, even though God Himself had commanded it? Even so, useless, precisely as food, air, light, as education, commerce, civilization are no good to a dead man. Put life into him first, then all these things shall wait upon him, and bless him, but he must live first. A story is told of a man who had excelled in many subjects at college, gaining many honours, that he was chaired by all the students. The man wrote home to his godly father and told how prosperous he had been, that he was at the top of nearly all the studies, a wonderful achievement! The father read the letter with some joy, but he knew his son was not

a Christian—was not yet born again. So, in Love, the father replied, saying: "Dear Son, I am glad to hear of your many successes, But REMEMBER you are ONLY *half a man* yet." The son read the letter with mixed feelings. What *could* Father mean? "ONLY HALF A MAN." He went to his study, and there learned the meaning. "He had not been born again"—half of him was dead. His soul was awakened, and he sought and found the new life from HIM who is LIFE indeed.

Now note the *necessity* of the new birth. "Except" (and there is no exception to that 'except') "Except a man be born again he CANNOT." . . . How can he? It is a spiritual Kingdom, it has a spiritual Being, who issues spiritual Laws, who is obeyed by spiritual subjects in spiritual exercises and finds every joy in spiritual pleasures. How can a carnal man enter into that Kingdom unless he is born again? How is it possible for flesh and blood to become part and parcel of a Kingdom which from its very throne right down to its meanest subject is spiritual. The nature of Christ's Kingdom requires it. What is the joy of those who enter Christ's Kingdom? Well: "Let him that is merry sing Psalms." But, Psalm-singer—that is a taunt that a man in the flesh employs. To be a Psalm-singer is, in the idea of the world, the most miserable existence possible. How can a man who sneers at Psalm-singing enter into a kingdom, one of the injunctions of which is if a man be merry "let him sing psalms" (Jas. 5/13). "YE MUST BE BORN AGAIN." And what about the upper Kingdom? "There entereth there nothing that defileth" (Rev. 21/27). If a man were to get to Heaven in his unregenerated state, he would be a misery to himself, he could not enjoy heaven. How could he enjoy an eternity of worship when an hour on Sunday is more than he can bear on earth? How can the unrenewed nature

bear ceaseless songs before God and the throne, when at this moment it wishes there were no God? Ye MUST be born again. Church member: Except ye are born again ye cannot see the Kingdom of God. Moralist: Except ye be born again, your morality shall be as a mill-stone round your neck. There is a Divine might in that word YE *MUST* be born again.

SANCTIFICATION

Sanctification in Scripture means setting apart, i.e. our being set apart for God. It is commonly thought that believers in Jesus are justified by faith, and that sanctification follows, some going so far as to say that it is to be wholly sanctified as to cease from all actual sins. A few profess to have attained to this state. But what saith the Scripture? We are spoken of, first, as being sanctified by the Spirit; sanctified by the offering of Christ; and sanctified in Christ, when we believe. Secondly, *practical sanctification* follows.

Examples of the former: "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit" (1 Pet. 1/2). "But ye are washed, but ye are sanctified, but ye are justified" (1 Cor. 6/11). "Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification" (1 Cor. 1/30). "To them that are sanctified in Christ Jesus, called to be saints" (1 Cor. 1/2). Examples of the latter: "This is the will of God, even your sanctification" (1 Thess. 4/3). "Sanctify them through thy truth: thy word is truth" (John 17/17); 1 Cor. 6/11 puts sanctification before justification. "Ye are washed, ye are sanctified, ye are justified." It is of deepest importance that we should observe and weigh this, if we would be clear on this all-important subject. A new-born babe is complete in all its parts, as complete as a man, but it will take years to grow to manhood. So a Christian is sanctified by the

Spirit, and sanctified in Christ, *complete in Him at starting,* but needs to grow spiritually, in PRACTICAL SANCTIFICATION, from a babe to a young man and from a young man to a father in the knowledge of Christ.

CHRIST'S SECOND COMING

" Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him " (Rev. 1/7).

The words carry forward our thoughts to an event at once the most interesting and the most awful that ever occurred in these parts of the dominion of God. It is the more interesting, as it is no fiction: it is founded on the basis of reason, and it concerns us all and without exception.

First, then, the MANNER of our Saviour's Second Coming. First it will be Personal and full of power. Behold HE cometh with Clouds. He has already visited the world in various ways. One, while He enters the walks of human life by the medium of Angels. By these He gives the Law. Another, while He employs prophets to make His intentions known to the world: to reveal particularly the approaching illuminations of the Gospel: and to gladden the hearts of His people with glowing anticipations of the days of their Messiah. The fulness of the time is come and He veils His Divinity in the nature of man, and appears in the form of a servant (Phil. 2/7) to make an atonement for sin. To carry on His great purpose in the experience of mankind, He gives a commission to His apostles to spread the knowledge of His name among the Nations and to preach the Gospel to every creature: to turn from idols, to serve the living God, and to " WAIT for HIS SON from heaven " (1 Thess. 1/10). As this appearing will be *personal,* so it will be Public and without Disguise. " Every eye shall see Him "—see Him, not as servant, but as God. See Him, not

through the medium of ordinances, but in all the lustre of His own Divinity! See Him, not to reject Him and treat Him with contempt, but with awful reverence to rise to His bar. NOW is the great glory of the ungodly, that they exclude Him from their thoughts, that they can trifle with His Gospel, and that they can trample under foot His commandments. But, O, with what altered impressions will they view His second coming! No one will be about on that occasion. This second appearing of our Lord will be Glorious and attended with Triumph. It is certainly far beyond the capacity of the human mind, in its present state, to form an adequate conception of the majesty that will surround Him. He is presented to the eye of our faith. In flaming fire He will take vengeance of them that know not God and obey not His Gospel (2 Thess. 1/8). While the heavens themselves expire at His presence and " the elements shall melt with fervent heat " (2 Peter 3/10). What a contrast does this statement afford when viewed in connection with His first coming! *Then* a little star to direct to the spot where He lay. *Now* a sound, ten thousand times more alarming than vertical thunder proclaims His advent. *Then* He was to be looked upon merely as the Babe of Bethlehem. *Now* He is seated on His judgment Throne amidst the praise of attendant angels! *Then* He was to be despised and rejected of men. *Now* He is hailed as King of Kings and Lord of Lords! " We must all appear before the judgment seat of Christ; that every one may receive the things done in his body " (2 Cor. 5/10). Thus also our Lord Himself represents it: " When the Son of man shall come in His glory and all the Holy Angels with Him, then shall He sit on the Throne of His glory, and before Him shall be gathered all nations."

To the Christian heart the doctrine of the Second Coming is most endearing and precious. God's people are repre-

sented as " waiting for His Son from heaven " (1 Thess. 1/10), as Loving His appearance (2 Tim. 4/8) as " looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ " (Titus 2/13). The truth of this doctrine runs clearly as a golden thread through the prophecies of the Old Testament. JOB testifies: " I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God " (Job 19/25–26). DANIEL said: " I beheld till the thrones were cast down . . . etc. . . ." (Daniel 7/9–10). Thus, too, spake the Prophet Haggai: " Thus saith the Lord of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; And I will shake all nations, and the desire of all nations shall come " (Hag. 2/6–7). Malachi says: " The Lord, whom ye seek, shall suddenly come to His temple, even the messenger of the covenant, whom ye delight in: behold, He shall come saith the Lord of hosts. But who may abide the day of His coming? And who shall stand when He appeareth? " (Mal. 3/1–2). Thus we have some prophetic testimonies.

We have another testimony at the time of His ASCENSION. " And while they looked stedfastly toward heaven as He went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven " (Acts 1/10). His coming is called " the glorious appearing of the great God and our Saviour " (Titus 2/13). He will appear in the glory of the Father. As the representative of the Father He appeared in the flesh: " He that hath seen Me hath seen the Father." But when He appears the second time, it will be with a clearer, brighter manifestation of the Father's

Glory. But more especially will He appear in His own personal Glory. The Son of man shall come in His Glory (Matt. 16/27). He will come in the glory of His Divine nature. His Deity will now be unveiled, unclouded, and undenied, the God over all, blessed for ever (Rom. 9/5). The question of His Deity will be set at rest for ever. Will they deny it now? Will they now lift their puny hands and pluck the crown of Godhead from His brow? NO. At the name of Jesus *every knee* shall bow. Angels will laud Him. Saints will crown Him. Devils will fear Him. Every tongue will confess Him. His own Glory will shine out to the admiration of His friends and to the confusion of His enemies. " He that shall come will come, and will not tarry " (Heb. 10/37). " Even so, come, Lord Jesus " (Rev. 22/20).

THE PRECIOUS BLOOD OF CHRIST

Whatever modernists may think about the Blood, God esteems if very *Precious*. Saith the Word: " The blood is the life " (Deut. 12/23). " Without shedding of blood is no remission " (Heb. 9/22). " It is the *Blood* that maketh atonement for the soul " (Lev. 17/11). God commendeth His Love to us, in that, while we were yet sinners, Christ died for us.

Much more, then, being now justified by His Blood we shall be saved from Wrath through Him. What preserved Israel on the night of the slaying of the first-born in Egypt —Blood. " When I see the blood I will pass over you " (Ex. 12/13). What maintained Israel in relationship with Jehovah on the day of Atonement—Blood. But, " Not all the blood of beasts, On Jewish altars slain, Could give the guilty conscience peace, Or wash away our stain." But Believers can add: " But Christ, the heavenly Lamb, Takes all our sins away; A sacrifice of nobler name, And richer blood,

than they." "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold . . . but with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Peter 1/18–19). "The blood of Jesus Christ His Son cleanseth us from all sin" (1 John 1/7). A Christian visiting a dying youth, having quoted this blessed verse, added: "So that not a spot nor stain remains." "Not a SPECK," the youth gasped out in reply, and in a few hours fell peacefully asleep in Jesus.

ETERNAL SECURITY

Some declare there are difficult texts which seem to show that a believer can be *lost after all.* This all arises through not understanding their right meaning. Many persons are well versed in texts that seem at first sight to imply a doubt, and lose sight of scores which, if believed simply, would give assurance and peace to the soul. Those who talk about losing *eternal life* are not sure that they have it. If they were sure that they have it, they could not talk about losing it. A life that you could lose would be a Temporal life, and not Eternal. "THE GIFT OF GOD IS ETERNAL LIFE" (Rom. 6/23). The Christian costs too much ever to be lost. The cost: Christ's precious Blood. "You can slip out of Christ's hand," said one. "I am one of His Fingers," was the ready reply, based on the Everlasting Word: "We are members of His Body, of His Flesh, and of His Bones" (Eph. 5/30).

CHRISTIANS ARE GOD'S CHILDREN

Believers are God's children. "Ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, ABBA, FATHER. The Spirit itself beareth witness with our spirit, that we are the children of God; And if children, then heirs; heirs of

God, and joint-heirs with Christ" (Rom. 8/15–17). And just as the relationship of parents and children never can be broken, neither can the relationship between God and His children. If a servant misbehaves, the Master can, and often does, send him about his business; but if the CHILD misbehaves, will his father treat him in the same manner? Surely not. Neither will our Father.

"BELOVED, *NOW* ARE WE THE *SONS* [or children] OF GOD" (1 John 3/2).

THE HOLY GHOST

Jesus said to His loved ones on earth: "I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever; Even the SPIRIT of TRUTH" (John 14/16–17). Again, "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you" (John 16/7). This blessed promise was fulfilled when Jesus had ascended to the right hand of God. As Peter said on the day of Pentecost: "Having received of the Father the promise of the Holy Ghost, He hath shed forth this, which ye now see and hear" (Acts 2/33). Disciples on earth received the Spirit. He had wrought in men in the ages which had passed, and He will work again in the ages to come; but on that day the Comforter came from heaven to earth, henceforth making the body of the Believer His temple, and also dwelling in the Church (1 Cor. 3/16).

People often speak of the Spirit as if He were merely an influence, but whilst it is perfectly true that He influences, and that powerfully, the Holy Ghost is a DIVINE PERSON (John 16/13–14) is very plain as to this: "Howbeit when He, the Spirit of truth, is come, He will guide you into all truth; for He shall not speak of Himself, but whatsoever HE shall

hear, that shall He speak: and He will shew you things to come. He shall glorify Me: for He shall receive of Mine, and shall shew it unto you." 'Tis He who sanctifies the souls of God's people until they are fitted to appear in His Presence. He takes the sinner by the hand (providing he is willing to go) and shows him Calvary, and seems to say there is God's Love upon the Cross! There is the atoning sacrifice: there is the pardon for our sins. He takes the scales off the sinner's eyes and he looks, and the burden of his sins rolls away, and the PEACE as well as the LOVE of God flows into his soul like a river of life. If we do not know how to turn, then He says, I will pour out My spirit unto you, I will make known My words unto you. The Holy Ghost sanctifies (or sets spart) (1 Peter 1/2); dwells in Believers (John 14/17); joins them to the Lord and to each other (1 Cor. 6/17 and 15); He is the anointed (2 Cor. 1/21); the Seal for the day of Redemption (2 Cor. 1/22); the earnest of future blessing (Eph. 1/13–14); and also dwells in the House of God (Eph. 2/22 and 1 Cor. 3/16).

EXTRACTS FROM THE HOLY BIBLE

THE DIVINITY OF CHRIST

St. John 1

In the beginning was the Word, and the Word was with God, and the Word was God.

2. The same was in the beginning with God.

3. All things were made by him; and without him was not any thing made that was made.

4. In him was life; and the life was the light of men.

5. And the light shineth in darkness; and the darkness comprehended it not.

6. There was a man sent from God, whose name was John.

7. The same came for a witness, to bear witness of the Light, that all men through him might believe.

8. He was not that Light, but was sent to bear witness of that Light.

9. That was the true Light, which lighteth every man that cometh into the world.

10. He was in the world, and the world was made by him, and the world knew him not.

11. He came unto his own, and his own received him not.

12. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:

13. Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

14. And the Word was made flesh, and dwelt among us,

(and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

19. And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

23. He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

THE IMMACULATE CONCEPTION AND BIRTH OF CHRIST

St. Matthew 1

18. Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

19. Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily.

20. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

21. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

22. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

23. Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

24. Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife:

25. And knew her not till she had brought forth her firstborn son: and he called his name JESUS.

THE VISIT OF THE WISE MEN

St. Matthew 2

Now when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, there came wise men from the east to Jerusalem.

2. Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

3. When Herod the king had heard these things, he was troubled, and all Jerusalem with him.

4. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

5. And they said unto him, in Bethlehem of Judæa: for thus it is written by the prophet,

6. And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.

7. Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared.

8. And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also.

9. When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

10. When they saw the star, they rejoiced with exceeding great joy.

11. And when they were come into the house, they saw

the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.

12. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

13. And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.

THE FLIGHT INTO EGYPT

14. When he arose, he took the young child and his mother by night, and departed into Egypt:

15. And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.

16. Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men.

17. Then was fulfilled that which was spoken by Jeremy the prophet, saying,

18. In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

19. But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt,

20. Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life.

21. And he arose, and took the young child and his mother, and came into the land of Israel.

22. But when he heard that Archelaus did reign in Judæa in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee:

23. And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

THE BAPTISM OF CHRIST

St. Matthew 3

13. Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

14. But John forbad him, saying, I have need to be baptized of thee, and comest thou to me?

15. And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him.

16. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

17. And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

CHRIST'S GALILEAN MINISTRY AND FIRST DISCIPLES

St. Matthew 4

12. Now when Jesus had heard that John was cast into prison, he departed into Galilee;

13. And leaving Nazareth, he came and dwelt in Caper-

naum, which is upon the sea coast, in the borders of Zabulon and Nephthalim:

14. That it might be fulfilled which was spoken by Esaias the prophet, saying,

15. The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles;

16. The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.

17. From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

18. And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers.

19. And he saith unto them, Follow me, and I will make you fishers of men.

20. And they straightway left their nets, and followed him.

21. And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them.

22. And they immediately left the ship and their father, and followed him.

23. And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.

24. And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them.

25. And there followed him great multitudes of people

from Galilee, and from Decapolis, and from Jerusalem, and from Judæa, and from beyond Jordan.

THE TEACHINGS OF CHRIST

St. Luke 10

25. And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

26. He said unto him, What is written in the law? how readest thou?

27. And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

28. And he said unto him, Thou hast answered right: this do, and thou shalt live.

Romans 13

7. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.

8. Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.

9. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.

10. Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.

1 *Corinthians* 13

Though I speak with the tongues of men and of angels,

and have not charity, I am become as sounding brass, or a tinkling cymbal.

2. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

3. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

4. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,

5. Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

6. Rejoiceth not in iniquity, but rejoiceth in the truth;

7. Beareth all things, believeth all things, hopeth all things, endureth all things.

8. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

9. For we know in part, and we prophesy in part.

10. But when that which is perfect is come, then that which is in part shall be done away.

11. When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.

12. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

13. And now abideth faith, hope, charity, these three; but the greatest of these is charity.

St. Matthew 6

Take heed that ye do not your alms before men, to be

seen of them: otherwise ye have no reward of your Father which is in heaven.

2. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.

3. But when thou doest alms, let not thy left hand know what thy right hand doeth:

4. That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

5. And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

6. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret: and thy Father which seeth in secret shall reward thee openly.

7. But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.

8. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

9. After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

10. Thy kingdom come. Thy will be done in earth, as it is in heaven.

11. Give us this day our daily bread.

12. And forgive us our debts, as we forgive our debtors.

13. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

14. For if ye forgive men their trespasses, your heavenly Father will also forgive you:

15. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

16. Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.

17. But thou, when thou fastest, anoint thine head, and wash thy face;

18. That thou appear not unto men to fast, but unto thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly.

CHRIST'S HOLY SUPPER

St. Luke 22

13. And they went, and found as he had said unto them; and they made ready the passover.

14. And when the hour was come, he sat down, and the twelve apostles with him.

15. And he said unto them, With desire I have desired to eat this passover with you before I suffer:

16. For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

17. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves:

18. For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

19. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.

20. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

THE TRIAL, SUFFERINGS, AND CRUCIFIXION OF CHRIST

St. Matthew 20

17. And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them,

18. Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death,

19. And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again.

St. Matthew 27

11. And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest.

12. And when he was accused of the chief priests and elders, he answered nothing.

13. Then said Pilate unto him, Hearest thou not how many things they witness against thee?

14. And he answered him to never a word; insomuch that the governor marvelled greatly.

15. Now at that feast the governor was wont to release unto the people a prisoner, whom they would.

16. And they had then a notable prisoner, called Barabbas.

17. Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?

18. For he knew that for envy they had delivered him.

19. When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that

just man: for I have suffered many things this day in a dream because of him.

20. But the chief priests and elders persuaded the multitude that they should ask for Barabbas, and destroy Jesus.

21. The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.

22. Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let him be crucified.

23. And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.

24. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it.

25. Then answered all the people, and said, His blood be on us, and on our children.

26. Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified.

62. Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate,

63. Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again.

64. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.

65. Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can.

66. So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

THE RESURRECTION OF CHRIST

St. Mark 16

And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had brought sweet spices, that they might come and anoint him.

2. And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun.

3. And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

4. And when they looked, they saw that the stone was rolled away: for it was very great.

5. And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

6. And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him.

7. But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you.

8. And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any man; for they were afraid.

9. Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.

10. And she went and told them that had been with him, as they mourned and wept.

11. And they, when they had heard that he was alive, and had been seen of her, believed not.

12. After that he appeared in another form unto two of them, as they walked, and went into the country.

13. And they went and told it unto the residue: neither believed they them.

14. Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

15. And he said unto them, Go ye into all the world, and preach the gospel to every creature.

THE ASCENSION OF CHRIST AND THE COMING OF THE HOLY SPIRIT

The Acts of the Apostles 1

6. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?

7. And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.

8. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth.

9. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

10. And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel;

11. Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

12. Then returned they unto Jerusalem from the mount

called Olivet, which is from Jerusalem a sabbath day's journey.

IMMORTALITY

1 *Corinthians* 15

12. Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?

13. But if there be no resurrection of the dead, then is Christ not risen:

14. And if Christ be not risen, then is our preaching vain, and your faith is also vain.

15. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.

16. For if the dead rise not, then is not Christ raised:

17. And if Christ be not raised, your faith is vain; ye are yet in your sins.

18. Then they also which are fallen asleep in Christ are perished.

19. If in this life only we have hope in Christ, we are of all men most miserable.

20. But now is Christ risen from the dead, and become the firstfruits of them that slept.

21. For since by man came death, by man came also the resurrection of the dead.

22. For as in Adam all die, even so in Christ shall all be made alive.

BOOK III
JUDAISM

JUDAISM

The beginnings of the Jewish religion date back to remote antiquity. Its distinctive development began with those first ancestors of the Israelites, who, at an early period in the history of the human race, separated themselves from the people who lived in Southern Mesopotamia (called the Babylonians or Chaldeans), and founded separate tribes or clans. According to the tradition found in the Bible, the family of Abraham migrated from Chaldea to Canaan and founded a separate tribe whose members were called Hebrews. Later they were also called the Children of Israel.

According to this tradition, therefore, the development of the Jewish religion began with Abraham and his family. It is not, however, to be supposed that the beliefs which these ancient Hebrews possessed were exactly the same as the ideas which the Jews to-day accept as the essentials of Judaism; they were only the beginnings of Judaism.

Every age, so believe the Jews, in the past, brought to the Hebrew leaders and teachers, and through them God gave His instruction of what is right and true to the world. The utterances of these men, therefore, are the sources from which we derive—firstly, the knowledge of what the Jews of the past considered to be the essential truths of their religion; secondly, the chief and greatest help for acquiring the knowledge of the permanent essentials of Judaism; and lastly, instruction in the spirit of Judaism. Some of them lived long ago at a time when writing was not a common art, so that they could only speak their thoughts; and much of what they said has long been forgotten. Of the writings of the later teachers much has

been lost; but what has been preserved constitutes Jewish Literature, which gives the Jew a knowledge of his religion, and is for him a source of inspiration.

The literature from which we may learn about this religion consists of the Bible, the Apocrypha, the Talmud, and the many religious books that have been written by Jewish teachers since the Talmud, among them the works of Jewish Philosophers, Jewish poets, and the Jewish commentators on the Bible and Talmud.

THE ADVENT OF MOSES

The more tangible story of the faith of Moses may be regarded to have its origin from the time when the Hebrews became a distinct entity during the period of Exodus from Egypt in 1230 B.C. These Semitic tribes, who inhabited certain parts of Egypt, were the subject of cruel wrongs, and not being able to tolerate further hardships, bent their steps towards Palestine. They were under the guidance of a great leader named Moses, says Professor Soper, who proved to be one of the greatest of the world's heroes and nation builders. He guided them to a mountain in the wilderness in the peninsula of Sinai where, not many months before, he had come to know the name of a wonderful God, who appeared to him " in a flame of fire out of the midst of a bush," and who called him to go back and lead out his people from Egypt. This God, who vouchsafed to light the path of Moses, must undoubtedly have been known to at least some of the people before, adds the Professor; but, however that may be, the account in Exodus would indicate that He came as a new revelation to Moses and the Israelites, when they came into the region of Sinai.

Some thinkers believe that this God Yahweh, or Jehovah, was no other than the one which manifested itself in thunder and lightning, and as a " God of Battles " who fought for

His people and led them to victory. He was, thus, a tribal God; and believers in Him were the Chosen People: naturally, the heights to which the later development of Jewish idea has emphasized monotheism is sublime; but this conception of inheritance of the world for the chosen people is said to be still deeply embedded in the more widely accepted dogmas of the Jewish faith.

THE BIBLE

The character of the Bible, according to the Jewish religion, is that it is not one book written either by one author or by a number of authors living at the same time. It cannot be called a book in this sense any more than we should call one book a volume in which a play by Shakespeare, essays by Bacon, and poems by Milton and Shelley were bound together. The Bible contains all that is left of the writings and sayings of the Hebrews who lived, roughly speaking, prior to the year 100 Before the Common Era (B.C.E.). These writings are of a large variety, and treat of a large variety of subjects. There are in the Bible ancient science and philosophy, history, law, poetry, songs, even romance and drama, and many addresses of religious teachers. The authors of the many parts lived at different periods, some dating as far back as the tenth century B.C.E., and they, in turn, sometimes drew on sources dating even farther back.

The Bible is subdivided into a number of books. Some of these books are compilations, like the Books of Genesis, Exodus, Leviticus, Numbers, Deuteronomy, and Joshua. They are compiled by a man, or men, who brought together the stories which were told among the ancient Hebrews, being at first passed on from generation to generation by word of mouth, stories, for example, about ancient Hebrew heroes. Oftentimes two stories are told dealing with the same incident, and they may not be exactly alike; there

were sometimes two or more versions of the same story, and the last compiler combined them all. A good illustration of this is the story of the Creation. It is described in the first chapter of Genesis and again in the second chapter. But the two accounts are not exactly alike. Furthermore, many of these books were edited by men who lived a long time after the original writers, and they sometimes introduced thoughts of their own. In some instances, these editors put together in one book the utterances of a number of men; as in the present Book of Isaiah.

The conglomerate character of the Bible explains the differences, and even contradictions, between the contents of different sections. That is plain when we find a prophet like Isaiah condemning ceremonialism while Ezekiel and the Pentateuch have a good deal to say about the Temple and the ceremonies to be observed in it. But in the Pentateuch itself there are sometimes different versions of the same law. In Deuteronomy, for example, the law about the Feast of Tabernacles commands that it be observed for seven days, the law in Leviticus commands eight days. These laws are not by the same law-giver, nor do they have the same date.

The fact that some parts of the Bible are very very old also explains why some of the ideas in it are strange and even crude. Take, for example, the many laws about sacrifices. In ancient times, men believed that the way to worship God was by sacrificing animals on an altar. But a Jewish prophet living more than twenty-six centuries ago (Hosea) declared that God desires " mercy, and not sacrifice; and the knowledge of God more than burnt offerings." Take, as another example, nearly all the stories in the Book of Judges. They come from a very early time in the history of the Hebrews, and that explains the crude and primitive, sometimes even savage, details in them.

Though, therefore, the Bible looks like one book, it

really consists of many different books, not all of the same kind of writing, nor all equally valuable and inspiring. When we read the Bible, therefore, add the Jewish thinkers, we must keep all these facts about it in mind: firstly, that the Bible consists of subjects; secondly, that many of the books of the Bible are compilations including material taken from older writings, or embodying stories which had for a long time been handed down by word of mouth; thirdly, that the form in which we now have the Bible is the result of editing and re-editing; and lastly, the ideas which we find in the Bible are not the ideas of any one particular age, but the ideas of many successive ages, some going back to primitive times; others, on the other hand, showing a high spiritual and moral development.

THE TRADITIONAL DIVISIONS OF THE BIBLE

The Bible, as we have it, is, according to Jewish tradition, divided into three parts, and each of these parts is again subdivided into sections and books as follows:

1. THE TORAH, LAW OR PENTATEUCH—sometimes called the Five Books of Moses. (Torah is the Hebrew word for "instruction." It is translated by the word "law." "Pentateuch" is from the Greek, meaning "five books." By tradition the authorship of these books is ascribed to Moses, but this belief will be discussed a little later.) The Torah consists of:

   A. Genesis.
   B. Exodus.
   C. Leviticus.
   D. Numbers.
   E. Deuteronomy.

2. THE PROPHETS.

   A. The Earlier Prophets:

   1. Joshua. (*Note.*—Scholars think that the Book

of Joshua is a continuation of Deuteronomy. They put it with the first five books, so that they speak of the Hexateuch, i.e. six books.)

2. Judges.
3. 1 and 2 Samuel.
4. 1 and 2 Kings.

It may be noted that the Jews hold that these books, because of their contents, might be described as historical, but they were included by the teachers of Israel in the division called the Prophets, because their authorship was ascribed to prophets. The aim of many of the authors was, not so much to teach the history of Israel, as to teach that God was the Guide of Israel, and that He was pleased with the nation when it was righteous and displeased when it was unrighteous.

B. The Later Prophets:

1. The Major Prophets:
   (*a*) Isaiah.
   (*b*) Jeremiah.
   (*c*) Ezekiel.
2. The Minor Prophets:
   (*a*) Hosea.
   (*b*) Joel.
   (*c*) Amos.
   (*d*) Obadiah.
   (*e*) Jonah.
   (*f*) Micah.
   (*g*) Nahum.
   (*h*) Habakkuk.
   (*i*) Zephaniah.
   (*j*) Haggai.
   (*k*) Zechariah.
   (*l*) Malachi.

It might be observed that the terms "Major" and "Minor" as applied to these prophets do not mean that those called "Major" were more important, and those called "Minor" less important, but that the prophetic books which belong to the division entitled "Major" are larger than the books which belong to the division entitled "Minor." For example, Ezekiel was not a more important prophet than Micah, or Amos, or Hosea, but the book in the Bible that is called Ezekiel is larger than that called Micah. You will note that there are twelve in the division called the "Minor" prophets. They are, therefore, sometimes referred to as "the Twelve."

3. THE HAGIOGRAPHA, the name being derived from two Greek words meaning "the Sacred Writings":

(*a*) Psalms.
(*b*) Proverbs.
(*c*) Job.
(*d*) Song of Songs.
(*e*) Ruth.
(*f*) Lamentations.
(*g*) Ecclesiastes.
(*h*) Esther.
(*i*) Daniel.
(*j*) Ezra.
(*k*) Nehemiah.
(*l*) 1 and 2 Chronicles.

The Song of Songs, Ruth, Lamentations, Ecclesiastes, and Esther are often called "the five scrolls," because they were kept in the Synagogue, each in a scroll by itself, just as the Torah is kept in a scroll; and on appointed days in the year one of these five scrolls was read during the service at the Synagogue. The Song of Songs was read on the Sabbath that occurred in the week of Passover. It was

also the custom, which is still observed by some Jews, to read or rather chant this book every Friday evening before going to the Synagogue. Ruth was read on Pentecost; Lamentations on the 9th of Ab, the day observed as a fast, because it was the anniversary of the destruction of the Temple in Jerusalem by the Romans; Ecclesiastes on the Sabbath which occurs during the week of Tabernacles; Esther on Purim. These books are still read on these several days in some Synagogues.

The Order of Books in the English Bible.—The order here followed is the order of the books in the Hebrew Bible. It varies, however, in the translations. In the authorized version the books put here under " Hagiographa " are rather scattered. The departures from the Hebrew order are due in some cases to the desire to follow a supposed chronological order, and in others to the desire to bring together the books ascribed to the same author.

In the English Bible, Ruth follows Judges, because it is a story of the Judges' period; 1 and 2 Chronicles, Ezra, Nehemiah, and Esther follow 2 Kings, because they continue the history; Job, Psalms, and Proverbs precede the books of the Prophets, because they were believed to be older; Ecclesiastes and the Song of Solomon follow Proverbs because like it they were supposed to have been written by Solomon; for a similar reason Lamentations follows Jeremiah; Daniel follows Ezekiel, because it was supposed to be about the same time. About the dates and authors of most of these books scholars now hold quite definite views.

Its Date.—We have some evidence which supports the probability that at about 100 B.C.E. the Bible was completed. All the books which compose it now were probably in it by that date, and its authority as sacred scripture was probably already recognized then. We have seen, however, that some books are older than others; the sanctity of some was recog-

nized before others. In 2 Kings, chapters 22 and 23, we read about a book that was found in the Temple in the reign of Josiah (about 621 B.C.E.). In obedience to its laws the King instituted some reforms. Scholars hold that this book was the main part of our present Book of Deuteronomy. Before that date, other and older laws must have been extant in written form, perhaps, as in Exodus, interwoven with stories.

It is possible that in the fifth century B.C.E. Ezra, called "the Scribe," brought together the parts that compose the first division of the Bible, the Pentateuch, and constituted them the sacred scriptures whose laws were to be obeyed. Certain it is, from Nehemiah, chapters 8–10, that Ezra put some law book before the people; it may, however, have been only one of the strata (the Priestly Code) which are in our present Pentateuch. In that case, the present Pentateuch, or rather Hexateuch, came into existence probably fifty or one hundred years later. The date of the Pentateuch (and Joshua) in its present form is probably about 350 B.C.E. At a later time there was added to this the second division, the Prophets. Most, nearly all, of the books of the Prophets existed before the Pentateuch, but they were taken into the Bible after the Pentateuch. It is impossible to say exactly when and how that happened; the date was before 200 B.C.E. About 100 B.C.E. the third division, or the Hagiographa, was added, and with that the Bible was completed.

Why Sacred Scripture.—The contents of these books, as well as the belief that they were all written by Jewish Prophets, led the ancient teachers of Israel to recognize them as sacred, and to establish them as the sacred authority for the guidance and instruction of the Jews. That is, only the Bible is sometimes referred to as the biblical canon—canon meaning a sacred authority.

When a book was recognized as sacred it was read in the

Synagogue, and the books which were accepted for reading in the Synagogue constituted the Bible. We should say then that the Bible consists of those books whose sanctity and authority were recognized prior to 100 B.C.E. and which were read during the public worship of the Jews. And for many centuries afterwards the Bible remained the absolute authority for the religious practices and moral conduct prescribed by the Jewish religion.

Whatever extensions or changes in Jewish laws came later, some basis for them had to be found in the Bible before they were accepted. And because the most important part of the Bible was "the Law," the whole of the Bible was often called by the same name. The application of the name was further extended to include the Talmud. To distinguish it, however, from the Bible it was called "the Oral Law," while the Bible was called "the Written Law"; because for a long time the Talmud was not written down, being kept in the memory of teachers who transmitted it by word of mouth from generation to generation.

THE TALMUD

When the Bible became the complete authority for Judaism, the laws contained in it became the chief subject for study; and Rabbis, or the teachers of Judaism, directed their thought to expounding these laws, at times elaborating them and again deducing others from them. This process of elaboration by deduction was called "Midrash." These studies, expositions, or elaborations of biblical laws were not written down, but were taught orally by every teacher to his disciples; and in that way they were transmitted from age to age. As this "material" was not written down, but passed on by word of mouth, it was called "the Oral Law."

Among the first teachers of the Oral Law were Hillel and Shammai, who lived in the first century B.C.E.; their

disciples were called respectively " the School of Hillel " and " the School of Shammai." The Talmud records many legal debates between these two Schools; in most cases the School of Hillel took the more lenient side and the School of Shammai the stricter one.

After this study and development of the Law had gone on for some time, and the number of Oral Laws increased, the necessity was felt of bringing them together and arranging them systematically; that was done by Rabbi Judah I, sometimes called Judah Hanasi, " the Prince." He did not write down these laws—that was forbidden—but he arranged them in his mind according to subjects, and in teaching his pupils he used this systematic arrangement of the laws that had been taught by different Rabbis before him. His disciples in turn transmitted this systematized collection of laws; that is, they taught it to those who came after them. This systematically arranged collection of laws made by Judah I is the Mishnah. The teachers whose opinions are recorded in the Mishnah, and who are, therefore, responsible for the laws contained in it, are called " Tannaim " (the plural of Tanna, an Aramaic word which means teacher). The date of the final redaction, that is, compiling and editing, of the Mishnah by Judah I, is the early part of the third century C.E.

After the Mishnah was thus organized, Jewish students devoted themselves to the explanation of the laws it contains, and to the exposition of the reasons for them; for the Mishnah just states the laws without reasons or explanations. The students met in academies, some of which were in Babylonia and others in Palestine; so that under the tuition of leading Rabbis they could discuss the laws and the reasons for them. These discussions were transmitted or reported orally, but they were not put into writing for a very considerable time.

In the fourth century C.E. the discussions of the various

Palestinian academies were collected, and the collection was again transmitted orally. It is called the Jerusalem Talmud. In the fifth century C.E. the same was done with all the reported discussions of the various Babylonian Schools by Ashi and Rabina successively. This collection is called the Babylonian Talmud, much the larger of the two, and which has been studied more extensively.

Nothing of all this, however, was yet committed to writing; copies of the Talmud were written much later, for the only written law was the Bible—all other laws were to remain oral. The teachers whose opinions are recorded in the discussions which make up the Talmud are called Amoraim, which is the plural of Amora, an Aramaic word meaning teacher or commentator. The word "Talmud" means "instruction" or "learning." To distinguish the discussions of the academies from the Mishnah, they are called "Gemara." Mishnah and Gemara together constitute the Talmud.

The Talmud, however, is not confined to discussions about laws. It also contains much matter of different kinds. For during the discussions in the academies many matters of interest would be brought in. When a law was being discussed, the reason given by one might suggest to another an incident or story which would illustrate it. Again, the laws treated every department of human life, and often the discussions about them brought up points in ethics or science. The contents of the Talmud are therefore extremely varied; we can find in it ethics, astronomy, medicine, mathematics, history, even folklore. The legal contents of the Talmud is called "Halachah," meaning law. The other things in it are called the "Haggadah," meaning narrative.

Besides the Talmud there are from this Talmudic period a number of books that are commentaries on several parts of the Bible; they contain mostly elaborations of biblical

stories or laws. They are called "Midrashim," plural of "Midrash," which means exposition plus interpretation and development. In them and the Talmud we find the ideas which were held by the Jewish teachers who lived between the second century B.C.E. and the end of the sixth century C.E. They are, therefore, a source of information for the development of Judaism during those centuries as well as a source of knowledge for the principles of Judaism.

THIRTEEN POINTS OF JEWISH CREED: THE THIRTEEN PRINCIPLES

Moses Maimonides, the great Jewish philosopher, laid down the following thirteen articles of the Hebrew faith in his commentary on the Mishnah. Without accepting these Thirteen Principles, the profession to that religion is considered incomplete. They are:

(1) The belief in the existence of the Creator, that is, a belief that there exists a Being who requires no other cause for His existence, but is Himself the cause of all being.

(2) The belief in the Unity of God, that is, the belief that the Being who is the cause of everything in existence is One, not like the unity of a group or class, composed of a certain number of individuals, or the unity of various constituent elements, or the unity of one simple being which is divisible *ad infinitum,* but as a Unity the like of which does not exist.

(3) Belief in the Incorporeality of God, that is, the belief that this One Creator has neither bodily form nor subsistence, that He is not a force contained in a body, but that no corporeal quality or action can be attributed to Him.

(4) The belief in the Eternity of God, that is, the belief

that God alone is without a beginning, whilst no other being is without a beginning.

(5) Belief that the Creator alone is to be worshipped, and no other being, whether angel, star, or aught else, all these being themselves creatures.

(6) The belief in the Prophecy, that is, the belief that there have been men endowed with extraordinary moral and intellectual powers, by which they were enabled to reach a degree and kind of knowledge unattainable to others.

(7) Belief that Moses was the greatest of all prophets, both before him and after him.

(8) The belief in the Divine Origin of the Law, that is, the belief that the whole Pentateuch was communicated to Moses by God, both the precepts and the historical accounts contained therein.

(9) The belief in the integrity of the Law, that is, both the Oral Law and the Written are of Divine origin, and that nothing may be added to it or taken from it.

(10) The belief that God knows and notices the deeds and thoughts of men.

(11) The belief that God rewards those who perform the Commandments of His Law, and punishes those who transgress them.

(12) The belief that the Messiah will come at some future time—when, it is impossible for us to determine; that He will be of the House of David, and will be endowed with extraordinary wisdom and power.

(13) The belief in the revival of the dead, or the immortality of the soul.

THE PLACE OF THE BIBLE AND TALMUD IN JUDAISM

As the Bible and Talmud constituted the sacred scriptures of the Jews, they were the authority for Judaism. By saying

that they were the authority, we mean that the laws contained in them were to be obeyed by Jews as a religious duty, and that the ideas they contained were in the main the accepted ideas of Judaism. Every Jew was expected to hold these ideas as his religious belief. Above all, he was, as a Jew, required to obey the laws contained in the Bible and Talmud. The laws of the Bible, as explained and amplified in the Talmud, and the laws added by the Rabbis (found in the Talmud) were the rules of life to which Jews had to conform. That was practically the view of all Jews up to modern times. The attitude of Liberal Judaism, as we shall see later, is somewhat different.

But why did the Bible and Talmud come to hold this position in Judaism? The answer is because they were accepted as inspired books. It was believed that their authors were inspired by God to say and write the statements and to command the laws which are found in them. If we should meet a Jew who lived, say, six hundred years ago, or one who lives to-day and holds this view, and we asked him why he believed the ideas in the Bible and Talmud, and obeyed the laws in them, he would answer: "They were given by God."

It is easy to see how this belief arose about the Bible. We find in the Pentateuch many laws introduced by the formula: "And God spake unto Moses, saying." Again, in the prophetic books we find the constant recurrence of the formula, "saith the Lord," or "the oracle of the Lord." But the question may be asked: Whence came the claim that the Talmud and its laws were similarly dictated by God? It comes from the belief that the laws of the Talmud were also given to Moses when the laws of the Bible were given to him. These Talmudic laws were given, it is believed, in one of two ways: either they were dictated fully as the biblical laws were, or Moses was given certain formulæ, or

logical rules, by means of which other laws were to be deduced from the biblical laws. He was instructed to write down those laws which are now found in the Bible; but the laws which are now found in the Talmud he was instructed to transmit by word of mouth. This is what is referred to at the beginning of the Pirke Aboth: "Moses received the law on Sinai and handed it down to Joshua; Joshua to the elders; the elders to the Prophets, and the Prophets handed it down to the men of the Great Synagogue." The Bible, which was "the Written Law," and the Talmud, which was "the Oral Law," were both given on Mount Sinai.

This is, of course, a different view of the Bible from that which is described in the beginning of the review. It especially affects the attitude to the Pentateuch. The traditional view was that the laws and stories in it were given by God at one time; they are wholly Divine, and, therefore, perfect. The view supported by scholars is that the stories and laws come from diverse ages and authors. Were they then inspired? That answer depends on what is meant by inspiration.

WHAT IS INSPIRATION?

The idea of inspiration as applied to the scriptures may mean:

That every word which is contained therein was dictated by God;

That the authors were so filled with the spirit of God that they expressed exactly God's thoughts in words; or

That the authors, or some of them, were filled with the Spirit of God, and the ideas or laws were their attempt to express this Spirit as best they could in human thought and in directions for human life.

Practically, the first and second definitions are the same.

If we believe the Bible to be inspired in either sense, we must look upon it as divinely perfect. The third view of inspiration differs from the other two, in that it allows for a human element. If we understand inspiration in that sense, a book may be inspired and yet not be perfect; the author, or authors, may have been inspired, but, being human, they had to express themselves under human limitations and subject to human imperfections. Being human, they were, for example, limited by the ideas of their age; but being inspired they could rise above their age. Both the Bible and the Talmud may, in this sense, be inspired yet be human works, thus agree the Liberal Jews.

Again, since the Bible is a conglomerate, not all its parts are alike. The Book of Leviticus deals mostly with laws about sacrifices, the Book of Deuteronomy mostly with laws of social righteousness and human sympathy. The quality of inspiration may vary between the different parts of the Bible, because it is a human work; and even in the same part in some things we can feel the quality of inspiration and in others not. Take the first chapter of Genesis, for example, we feel behind it a great spirit. "In the beginning God created the heaven and the earth." "In the image of God created He him [man]." But when it comes to the details in the creation story, we do not feel the same way. So some parts of the Bible and Talmud may be inspired and others not.

The general subject of inspiration will be discussed at a later stage; here it is merely indicated that there is a view of inspiration which allows for a human element in the results. That is the view which Liberal Judaism applies to the Bible and Talmud. That means that while these books are not an *authority* for the unorthodox Jews, they are none the less their chief guide to an understanding of what Judaism stands for.

The Bible and the Talmud, according to this view, then, are inspired in so far as the authors responsible for the various parts were filled by God with the spirit, and the love, of righteousness and truth.

Regarding the utterances of some of the authors, the Liberal Jews take an exception, for they think that some do not seem to them to have been at all inspired, and, of the others, the Prophets and Psalmists, for example, were more inspired than the author, or authors, of the Books of Samuel. The men whose utterances are recorded in the Talmud, so hold some of the Jewish thinkers, occupy a lower place in the scale of inspiration than most of the biblical authors.

A DIFFERENCE BETWEEN LIBERAL AND ORTHODOX JUDAISM

There is a fundamental difference between Liberal Judaism and what is called Orthodox, Conservative, or Traditional Judaism in the attitude to Bible and Talmud. Orthodox Judaism accepted their absolute authority. This kind of Judaism is sometimes called " Traditional " because it adheres to that which has been sanctioned by tradition, i.e. which has been transmitted to us from the past; or it is called " Conservative," because it seeks to conserve or maintain unaltered the teachings and practices of the past; or it is called " Orthodox," because it conforms to what has for a long time been generally accepted as the authoritative teaching of Judaism. Liberal Judaism, on the other hand, while recognizing the great value in all the writings of the past, while seeking from them guidance and inspiration, yet believes that religion is not such a simple matter as the observance of a number of laws written down, and the acceptance of a number of ideas which have been transmitted. It is called " Liberal " because it accepts the principles that each individual and each age is free to think

about the ideas and laws which have been transmitted from the past; that in each age Jews must re-express, with the help and guidance of the Jewish tradition, the ideas which are essential to Judaism. This freedom, they think, implies not so much a privilege as a great duty—the duty of thinking and praying and studying, that they may come to some knowledge and understanding of religious truth.

THE APOCRYPHA

While certain writings were recognized as sacred and taken into the Bible, others that may have existed at the same time were not so recognized, either because they were new and the authors were known not to have been prophets, or because their contents were not considered sacred. Still other writings whose value was recognized, and to which, perhaps, some sanctity was attached, came into existence after the Bible had been closed. There were also Jewish books which were sacred to some particular Jewish sect. Some of these books are now included in the Apocrypha. The name "Apocrypha" may have originated from the books that contained particular sectarian teachings. These writings were not to be made public, but kept secret by the members of the sects whose teachings they severally contained. They were, therefore, said to be "hidden away"; this is what the Greek word "Apocrypha" means. Or the name may have been given to this collection of books because they were considered too sacred to be allowed for general reading, though not sacred enough for reading in the Synagogue. Some of the important books in the Apocrypha are: 1 and 2 Maccabees, The Wisdom of Solomon, Ecclesiasticus (or the Wisdom of Ben Sira). The books of the Apocrypha help us greatly to know about the development of Judaism immediately after biblical times, especially among the Jews who came into contact with Greek thought.

PSEUDEPIGRAPHA

Mention should be made here of other books coming from the same period as the Apocryphal books, and having sometimes a similar character. These books have in common two qualities: firstly, they contain rather fantastic prophecies of what will happen "in the end of days"; and secondly, their authorship is ascribed to some ancient character—the Book of Enoch being an example. This fact has given them the name "Pseudepigrapha," a word derived from the Greek, meaning "falsely ascribed to an author." Some of the books in the Apocrypha belong to this group, such as the Book of Esdras.

Some of the books in the Jewish Pseudepigrapha were later edited by Christian writers, so that it is sometimes difficult to know what is Jewish and what is Christian in them. These books were, however, never recognized as sacred either by Jews or Christians, while the Apocrypha was and is recognized as sacred by the Roman Catholic Church.

POST-TALMUDIC

From the time of the closing of the Talmud at the end of the sixth century up to now, there have been many Jewish thinkers who devoted their time and energy to a study of the teachings of Judaism. Some of them wrote commentaries on the Bible, Mishnah, or Talmud, or on all. Here is a short and necessarily incomplete list of these writers, with their dates and a brief statement about the work of each:

Saadya Gaon, 892–842. He translated the Bible into Arabic. Also wrote on Philosophy.

Solomon bar Isaac (called Rashi), 1040–1105. His chief works, Commentaries on the Bible and Talmud.

Moses ben Maimon (called Maimonides), 1135–1204. Commentaries on books of the Bible and Talmud; the greatest Jewish philosopher. He codified all the laws of the Jewish religion; he is the author of the 13 articles which orthodox Jews accept and use as a statement of their creed.

The Kimhis. A family of Hebrew grammarians and commentators on the Bible—chief among them, David Kimhi, 1160–1235.

Abraham Ibn Ezra, 1092–1167. Wrote a commentary on the Bible; also liturgical poetry.

Obadiah ben Abraham Bertinore (called Nahmanides), 1194–1270. Commentaries on the Bible and Talmud.

Moses Mendelssohn, 1720–1786. Translated the Bible into German for the use of Jews—wrote also on philosophy. He greatly influenced the development of Judaism towards reform.

Many Jews busied themselves with a study of philosophy, and taught Judaism in terms of philosophy, the greatest of them being:

Saadya (mentioned before). His chief philosophical work is *Emunot we Deot* (*Book of the Articles of Faith and Doctrines of Dogma*).

Bahya, first half of the eleventh century. Author of the first Jewish system of Ethics. His chief work was written in Arabic, translated into Hebrew under the title *Hobot ha Lebabot* (*Instruction in the Duties of the Heart*).

Solomon Ibn Gabirol, 1021–1058. Wrote the *Fons Vitæ* (*The Source of Life*); also wrote poetry, some of which is used in the Jewish liturgy.

Judah Ha Levi, 1086–1140. His chief philosophic work is the *Cuzari,* in which he tells of a Turkish people living in South Russia converted to Judaism; and he expounds the argument in favour of Judaism by which the King of

Chazars was convinced that Judaism was the best religion. He was a great poet, writing many secular and religious poems. Many of the latter have been taken into the Jewish liturgy.

Maimonides (mentioned before). The greatest of the Jewish philosophers. He played a not unimportant part in the general history of philosophy. His chief philosophic work was the *Moreh Nebuchim* (*Guide to the Perplexed*).

Other men who played an important part in the development of Judaism are some who lived in Germany in the nineteenth century—we have already mentioned Moses Mendelssohn. Leopold Zunz and Abraham Geiger deserve mention; they had much to do with the beginning of Liberal Judaism in Germany.

Thus far has been the review of the ideas of Judaism, discussing the sources of the Hebrew religious knowledge. They may be summed up as follows:

1. Tradition, i.e. the ideas and laws coming down from the past, which have by past generations of Jews been considered part of Judaism. This is contained mostly in the books which have been recognized as sacred—Bible and Talmud.

2. Teachings of individual Jews—or groups of Jews—in the past, which have not been made part of the authoritative tradition, e.g. the several books in the Jewish Apocrypha and the writings of the Jewish Philosophers.

3. The ideas developed in our own age, and the age or ages immediately preceding.

To these should be added a fourth: the spiritual experience of the individual—but this needs some explanation, which can best be given later on.

The ancient literature of the Jews, as well as the later writings by eminent Jewish teachers, serves for the modern Jew as a source of inspiration and guidance. But though the Liberal Jews believe that these writings are very largely inspired, because the authors were filled with a spirit from God, the spirit of righteousness, and a spirit of truth, they do not accept them as absolutely authoritative in the sense that they do not consider it imperative to obey all the laws contained in these writings or to accept all the ideas expressed in them. It is rather the duty of every Jew, they hold, to read these writings in order to receive a knowledge of the Judaism of the past, and, what is still more important, to be filled with the spirit which animates them.

THE CONCEPTION OF GOD IN JUDAISM

The belief in God is fundamental in Judaism. Nobody could be called a Jew who does not hold this belief, for it is the basis for all the ideals and principles which constitute Judaism. In every age the central element in the Jewish religion was the belief in God.

The conception of God, however, was not the same in all ages; it has been developed from crude beginnings to the purity in which Judaism now teaches it. The writings in the Bible, because they represent many ages, afford illustrations of what various and successive ages thought about God. In those parts, for example, which were written before the prophets who lived in the eighth century, we find the ideas about God altogether different from the ideas which these and later prophets taught. The early conception of God was that He was the God of the Israelites, while every other nation had its own god. Though it was the duty of the Israelites to worship their own God, they yet recognized the existence of other gods. An Israelite, living in 800 B.C.E.,

if asked about God, would have said: "There are many gods, but there is *only one* God whom I should worship—the God of Israel." The dogma of the Chosen People peeps its head out here again.

With the teachings of the eighth-century prophets—Amos, Hosea, Micah, and Isaiah—there came into Judaism a newly developed conception of God. The God of Israel, they taught, was the God of the whole world, the Lord of all nations and all peoples. He is the God of universal justice, taught Amos. All nations are in His hands, and He uses them as He wills, taught Isaiah. He will redeem Israel from sin and suffering, and through Israel He will send redemption to the whole world, taught all the prophets.

The central and fundamental teaching in Judaism is that there is one God, one Supreme Power in the universe, that He alone is to be worshipped as God. Therefore, the great motto of Judaism is: "HEAR, O ISRAEL: THE LORD OUR GOD, THE LORD IS ONE."

The Meaning of "Monotheism."—This belief in the one God who alone is the Author of all things in the universe, who alone is the Power that rules and guides the universe and all things that are in it, is called Monotheism. It is distinguished from Polytheism, which is the name given to the belief in many gods. The religion of the Greeks and Romans was polytheistic. They believed in various gods and goddesses, each one being the ruler over some part of the universe, or some one phase of life. There were the god of might and the goddess of wisdom; the god of mechanical arts and the god of military power; the goddess of beauty and the goddess of right; the god of rain and the god of sunshine, and so on; each one having his or her particular work to do and his or her special powers. Each one was worshipped in a different manner. The religion of nearly all ancient peoples was polytheistic.

The monotheism of the Jewish prophets is also to be distinguished from what is called Dualism. This was the religion of the ancient Persians. It taught the belief in two supreme powers, a power of light and a power of darkness; the first being, also, the power of good, and the second being, also, the power of evil. These two were contending for the mastery over the world to decide which should be absolute ruler; in the end the power of good would triumph. In opposition to this belief the Prophets of the Exile declared in God's Name: "I am the Lord, and there is none else; beside me there is no God. I form the light, and create darkness; I make peace, and create evil; I am the Lord, that doeth all these things" (Is. 45/5 and 7).

The monotheism of the Jewish religion which has been called "Ethical Monotheism" because it stresses the righteousness of God and makes right conduct the way to worship Him, is the great contribution which the Jews have made to the civilization of the world. They were the first to learn that one God was the Author and Ruler of the Universe.

The Names of God.—We speak of God by different names, as our God, our King, our Lord, or our Father. In the Bible He is sometimes called "Jehovah." This name arose through the misreading of the Hebrew letters by which His name was indicated to the ancient Hebrews. Those letters were the Hebrew equivalents to JHVH, probably read originally as Jahveh. When, however, the belief in God developed into the belief that He was the God of the whole universe, this special name was avoided and finally not used at all; and He was called Lord, or God, or King, or Father, as we call Him now. Now the letters JHVH in Hebrew are always read in the Bible, or in the Hebrew prayers, as if it was the Hebrew word for Lord (Adonai). By putting the vowel sounds of "Adonai" into "JHVH," "Jehovah" was God; but these vowel sounds do not belong to the Name of

God, but to the Hebrew word for Lord.

Man's Understanding of the Nature of God.—The question naturally arises: "What is the nature of God, this one God, the belief in whom is the fundamental principle of Judaism?" But we cannot and dare not hope to find the complete answer to this question because of the smallness, the inadequacy, and the imperfection of our intelligence. How can we hope fully to find out and understand the nature of that Power who is infinitely greater than the whole universe?

The story is told that the Roman Emperor Hadrian once said to Rabbi Joshua ben Hananiah: "Show me your God," and threatened him with death if he failed to comply with this command by the morrow. The Rabbi knew not what to do, for it was quite impossible to obey this command. Finally, he found a way out of his difficulty. On the morrow at noon, when the sun was at its zenith, he returned to the Emperor, and bade him step out into the palace court. When the Emperor complied, the Rabbi pointed to the sun, asking him to look at it; but the Emperor could not look at it because of the blinding strength of its light. Then Rabbi Joshua said: "You cannot look upon this, one of God's messengers, how can you expect to behold God, the Master Himself?"

Now, we cannot expect fully to understand or to know the nature of God, and that is why many Jewish teachers, like Maimonides, insist that when we speak about God we can only speak in negatives. We can say that He has not, as man has, a body; that He is not confined to one place at one time as man is; we can say what He is not, but not what He is.

For the purpose of our religious life, however, we yet know and feel enough about God to supply some answer to the question, what His nature is. There is a story in the

33rd chapter of Exodus that Moses asked to see God, whereupon God told him that no man could see Him, but He said: "I will make all My goodness pass before thee." Though man cannot fathom the nature of God, he can see something of the power, the greatness, the glory, and the goodness of God.

Some of the Qualities ascribed to God.—It would be impossible to numerate all the qualities which the Jewish religious teachers ascribe to God, and the qualities which one's own consciousness attributes to Him. Only a few may be mentioned:

1. *He is Eternal:*

(*a*) In time. His existence did not begin any one moment, nor will it end at any one moment. He is from everlasting to everlasting, having no beginning and no end. In the words of the Psalmist: "Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God."

(*b*) In space. He is not at one place, and not at another, but He fills the universe, and is greater than the universe. One cannot say He is in heaven, or upon earth; but He is everywhere. He fills the universe, but He is also outside it. The universe is a part of Him, but only a part, for He is greater than the universe.

This may perhaps be better indicated by saying that we cannot apply anything which refers to time or space to God. Of a man we may say that he is here or to-morrow he is elsewhere. But for God there is no now. And there is no here and elsewhere; all is now and here. He is just Being.

2. *He is Perfect.*—He is a perfect Being without any flaws or faults, and though we cannot quite understand what this means in its fullest Divine sense, our human ideas help us to

understand it a little. We know that the best of men have some faults. They may not always be just; they may not always be loving; they may not always be good; they cannot always do what they should like to do, nor can they know everything. These faults make the very best of men imperfect. But God is perfect. Perfect truth and perfect goodness belong to Him. Perfect love and perfect righteousness are His qualities.

3. *His Power.*—He is the Source of the forces and powers that work in the universe. His Might is manifested in the great forces of Nature; in the force which keeps the planets in their places, in the quakings of the earth, in the flashing of the lightning, in the growth of plants. The strength which resides in the seed and makes it possible for the tree to grow out of it comes from God. The faculties of man which make it possible for him to think and to act come from God. He is the Creator of the universe, and He is the Guide of the universe, because He is the Source of all life with the forces that make it up. In this connection we recall the biblical phrase in which God is spoken of as " the Lord of Hosts," though its original meaning may have been that He was the Lord of the hosts of heaven, i.e. the stars, etc.; when used by the prophets and in later Judaism, it came to mean just the God of all Power.

HOW DOES THE INDIVIDUAL COME TO KNOW GOD?

We learn to know God best through experience, the experience which helps us to feel that there is in the universe this great Power which creates it, rules it, and guides it, and the experience which brings us into close contact, into close communion, with this Power. We learn to know God as we learn to know a human friend, by communion. We feel the love and the kindness of a human friend when we

are with him. So do we feel the attributes of God, that He is Perfect Love and Perfect Goodness when we feel His presence. We experience God when we experience the qualities which make up His Being. It is true that our first knowledge of Him comes to us from those men who, because they had this experience of God, have by their lives and through what they wrote become our teachers in the knowledge of God. But faith will come to us in largest measure only when we strive by work, thought, and prayer to come near to God and to commune with Him.

The universe within us and all about us shows a wonderful life, the workings of wonderful powers. There are different planets and stars and worlds held together in space. There is the life which courses through man, through trees, through all nature. There is the goodness of which everyone has some sense, and which has been the power making for the advancement and progress of the human family. There is the knowledge of truth coming into the world more clearly and more fully. At first these may present to us a mystery. We ask: "Whence all this?" Out of that very mystery, however, comes the answer to our questionings. Life, power, goodness, truth, all come from Him who is the Great Author, God. And we, by striving to come near to Him, and to commune with Him, will learn to feel His Presence and to know Him.

This experience of God by the individual must have an important place in religious knowledge. One will recall that in an earlier part of this review, it was said that our knowledge of Judaism comes from Jewish literature and from the religious experience of the individual Jew. By "religious experience" what the individual comes to know through his thought and feeling is that he tries to realize the presence of God and to commune with Him by prayer, meditation and study.

RELATIONSHIP OF GOD WITH THE WORLD, ACCORDING TO JEWISH THOUGHT

The belief in God is an explanation of the universe. What does the world mean? Is it merely a jumble of things? What does the life in the world mean? Is it all merely a jumble of events? The belief in God explains the world and gives a meaning to its life.

God is the Creator of the Universe

The prophet Jeremiah makes God's creative power the distinction between the true God on the one hand and the false gods and idols on the other. He calls the latter vanity, because they are " gods who did not make heaven and earth." " Thus shall ye say unto them, The gods that have not made the heavens and the earth, these shall perish from the earth, and from under the heavens. He [the true God] hath made the earth by His power, He hath established the world by His wisdom, and by His understanding hath He stretched out the heavens " (Jer. 10/11–12).

This creative power of God is referred to in the 40th chapter of Isaiah: " Who hath measured the waters in the hollow of His hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance."

That God is the Creator of the world is taught by the first verse of the Bible: " In the beginning God created the heaven and the earth." It is the expression of this belief in God the Creator which makes the 1st chapter of Genesis significant from the religious point of view. The question has often exercised men's minds: How did the world come into being? In the 1st chapter of Genesis we have the answer given by the ancient Hebrews.

God, says the 1st chapter of Genesis, made the world in six days by means of commands. In this way, the earth

and sky, the sun, moon and stars, trees and planets, beasts and birds came into being. It seems to say that from the very beginning of the world all the things in it were as we know them. Scientists, however, say that their investigations lead to a different conclusion; so that many of us cannot accept the account of creation in the 1st chapter of Genesis as scientifically correct. This does not, however, matter for religion. The religious significance of the 1st chapter of Genesis is not considered to be in its details, but in its general and fundamental idea, that the world received its existence from God, that He created it. The same idea is expressed in the 2nd chapter of Genesis, which has a poetic and somewhat different account of the beginning of the world. Both accounts agree in the teaching that the world comes from the One God.

We can grasp the significance of this idea more clearly if we contrast the account of the creation contained in Genesis with the creation story of the Babylonians. Some of the stories of the ancient Hebrews are very much like the stories that were current among the Babylonians, but there are at times differences that are very significant.

The Babylonian account of creation first tells us the gods came into existence. Then the lower deities rebelled against the higher. Tiamat, a monster with a brood of monsters, was the leader of the former. She is slain by Marduk, the champion of the gods; and out of her body the world is created. Tiamat was the dragon of chaos and darkness; Marduk the god of light and order. This may be compared with the account in Genesis. There was only One God, and nothing existed before Him; He was alone in the universe; His was the only power, and He created the world, so to speak, out of nothing. It may be perceived, add the Hebrew theologians, that there is a significant difference: the existence of One God as opposed to the

existence of many gods; the existence of One Power as opposed to the existence of opposite and contending powers.

When, however, one passes from the general and fundamental principle that underlies this creation story in Genesis to its details, we leave the realm of religion and enter the realm of science.

The principle, or the belief, that God created the world is a principle of religion. Science can have nothing to say about this idea; it does not try to answer the question how the world began; it describes the ways by which the physical world came to be what it is. It also describes the ways by which things happen now in the material or physical part of the universe. According to its theory, all the diverse forms of life, animal and vegetable, are descended from one very low and simple form of life. Life, in its many forms, has developed out of this small beginning; this development has followed definite ways which science calls "laws." The process is still going on. It does not deal with the origin of life.

Religion teaches that the origin of life is from God, and that its development from lower forms to higher forms, from weaker to stronger, from the crude to the more fine, shows *the constant working of God's creative power.* The world was not created once for all, but is still being created by God. Instead, therefore, of saying with the author of the 1st chapter of Genesis that God created all life and all forms of life in their full development during six days somewhere in the remote past, some Jewish thinkers believe that God has been creating life during millions of years, and that He is still creating forms of life, and that He will continue to create forms of life, until the universe and all things in it have become a perfect expression of His being.

This process is called evolution. A famous scientist of the last century, Darwin, propounded a new theory to

describe this process, the theory of natural selection. Many forms of life come into being, but only those survive which are suited to their environment; they are selected for life. The dinosaurus perished because it did not suit the conditions of life; the elephant lives because it does. Not all scientists accept this theory of Darwin's, but all agree that there has been evolution. We do not, however, know the "law" of evolution, that is, the way in which the process of evolution goes on. For religion evolution is the name for God's creative work. The "law of evolution," if we knew it, would describe one way in which He works in the world.

God is the Guide or Ruler of the Universe

God's power works constantly in the universe. The ways in which it works are described in what are called "the laws of nature." The law of gravity is an example. If we throw a ball into the air we know that it must come down again, drawn back to the earth by a force which we call gravity. We always expect this to happen, because so far as we know it always does happen: that the earth, by virtue of this force which it possesses, attracts objects to itself. It is this force which keeps all things upon the earth from flying off into space. We could find other illustrations in the ways of growth, whether it be the growth of a human being or of an animal or of a plant. There are the "laws" by which chemical elements when combined produce substances; as when 2 parts of hydrogen are mixed with 1 part of oxygen, water is produced. It is a "law" that the earth revolves about the sun. These "laws" describe the ways in which things happen in the physical universe.

They are not laws in the sense that they are commandments. "Thou shalt love thy neighbour as thyself" is a law which is a commandment. A plant requires sunlight

for its growth, is a " law " which describes what happens. It is the work of science to find out these " laws." They have always existed, but the knowledge of them has come to man only gradually. Science, by its investigations, studies, and experiments, has ever striven, and strives now, to learn what they are, and from time to time science has learnt, and is learning, to know more about these laws, and more of them. Before the time of Isaac Newton, for example, the law of gravity was not known. Similarly, there was a time when we did not know of the law of evolution. Before the time of Copernicus and Galileo, men thought that the sun moved round the earth. We now know that the earth moves round the sun.

What science calls the " laws of nature " religion calls the ways of God; they describe the ways in which He works in the physical universe. Before the development of modern science, man believed that God ruled the world by special commands. If it rained on a Monday morning at ten o'clock, it did so (they thought) because God specially commanded that the rain should come down at that time. But science has taught us that there are causes which produce the rain. The sun draws water from the sea, the vapour becomes clouds, at a certain temperature the clouds condense into water, which comes down to earth as rain. Science does not, however, explain the origin of this process. Religion says it shows God working in the universe.

In the same way, science does not describe the origin of life. It describes how the seed grows and becomes a flower, but whence the life in the seed? Science has no answer, it is not its business to have an answer. Religion gives an answer; the answer is, God.

To conclude: It is sometimes said that there is a conflict between science and religion. But there need be no conflict between science and religion. There is a conflict be-

tween science and some of the stories in the Bible; but the Jewish view of the Bible, as explained elsewhere in this review, does not mean belief in its scientific or historic accuracy. Science is a knowledge of the material universe, religion explains the universe; science describes the life of the universe, religion tells whence it comes; science finds out the ways in which things happen, religion says those are the ways in which God works; science shows us the world, religion shows us God, the Creator and Guide of the world. We, too, attribute the ultimate authorship of all phenomena in the world to God; nothing happens without being caused by Him, but caused, not by a special command, but by the ways in which His power works.

BELIEF IN MIRACLES

The Bible has in it stories of miracles, stories of events which, in the belief of the writers of the stories, happened through the direct intervention of God. If the Bible were an accurate history of events, we should have to believe the stories and seek some explanation for them. But there are reasons for doubting the historical accuracy of some of the stories in the Bible. There are, for example, different stories about the same event, which do not agree. The Bible was written long after some of the events about which it tells, so that the writers had to use stories which for many centuries had been handed down simply by word of mouth. Fathers told it to their sons, and they to their sons, and so on. It was only natural that the stories changed during the process.

Let me give one example—the story of the crossing of the Red Sea in Ex. 14. The Hebrews left Egypt about 1300 B.C.E. The account of the Exodus, in our Bible, was written probably about 800 B.C.E. It obviously combines two older accounts. One tells that when the Hebrews came to

the Red Sea a strong east wind driving the waters back from the shore made it possible for them to cross. "The Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land." The other story was that "the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground; and the waters were a wall unto them on their right hand, and on their left." The first story tells of a fortunate occurrence. It was a thing liable to happen any time, the wind blowing back the waters. Fortunately for the Hebrews, according to the first version of the story, it happened when they wanted to cross. The second story, however, tells that something happened before, and has never happened since; something which cannot be explained by the way in which water normally behaves; in fact, the Red Sea, according to that story, behaved in a way in which water probably never could behave, but it did so then because God told it to. It was a miracle.

It is impossible to say what did happen; but it is evident that Ex. 14 cannot be taken as certain evidence of what happened. The stories of miracles that are found in the Bible cannot, therefore, be taken as evidence that miracles have happened, according to certain advanced Jewish thinkers.

What is a miracle? The word is used in the modern thought in different senses. If a man's motor-car is overturned with him in it and he crawls out from under it unhurt, we say it was a miracle. But obviously that is not the same as if the motor-car suddenly rose into the air and flew. Technically, one should say, a miracle is an incident which seems to violate a "law of nature." When there is another known law to explain such a violation, it is not a miracle. An aeroplane, being heavier than air, violates, in flying, the law of gravity; but its power to fly is explained

by the laws of mechanics. On the other hand, if a bar of steel suddenly rose and flew, that would be different, there would be nothing in our knowledge to explain it.

It is, for example, a " law of nature " that the earth constantly revolves about the sun. If the earth should for a moment stand still, we should say that it was a miracle unless we discovered some " law " which would explain this moment of cessation of the earth's motion.

On the basis of what we believe about the relation of God to the universe, it is impossible to believe in any departure from the " laws of nature "—these describe the ways in which God works in the universe. And God, being perfect, does not change. To the ancients a miracle was only an unusual occurrence. They did not know of any " laws of nature." Things happened because God by a direct command ordered that they should happen. Something, therefore, quite unusual could, to their way of thinking, happen just as well as not. But because we are taught that God works and rules in definite ways, we cannot grant credence to any report which tells of an occurrence which seems to depart from these ways. Nor is there any record of such a miracle, which is established by indubitable evidence, so believes a section of the Jews.

But what about the stories of miracles in the Bible? Some of them raise the question: Could a thing have happened once and never before or since and be in accordance with God's workings in the universe? Could, for example, a combination of circumstances, which occurred never before and never since, have produced a division in the middle of the Red Sea just when the children of Israel wanted to cross over? No one can say that such an occurrence is impossible; on the other hand, it is hard to believe for the modern man. And certainly the story in the Bible means that it happened through the special intervention of God.

And if the view as expounded above about the relation between God and the universe is correct, the possibility of such an intervention is excluded.

The Meaning of the Miracles in the Bible

The miracle stories of the Bible have, however, a significance of some importance. They show how great some events and persons were considered. The story of the crossing of the Red Sea shows that the ancient Jews thought the Exodus from Egypt so great an event that it could only have come through the special help of God.

For the writers these stories proved that God was the Guardian or Guide of Israel; that He helped and saved Israel. To them the sign of God's providence and power was the occurrence of something extraordinary, something miraculous. God's providence and God's power are something real to us. Some Jewish theologians think that we, too, see evidence of them in the same events in Israel's past history, but we need not surround these events with miracles, for we see God's workings and His power in the ordinary course of life; and He brings great events to pass by means which, though they seem ordinary because they are in accord with the fixed laws which He has ordained, are yet the wonderful tokens of the workings of His Providence.

In the same way there are stories of miracles performed by great men. There is a story that Elijah brought back to life a dead child. In this and other stories is shown how the people of Elijah's time and later times felt his greatness; they saw in it a Divine Power. For us a great man shows his divine quality in all his good works. But orthodox followers accept the version of these extraordinary happenings in their literal sense.

God's power then, according to this view, in creating and ruling the universe is to be seen in all things of the world,

whether they be great or small. There is not a creature in whom there is not a sign of God's working; for all the life in the universe, and all the power by which that life is guided and grows, all come from God. The life that is in the tiny blade of grass, or in the little flower, even as the life that is in man, or as the light that streams from the sky, all alike are from God; and the power which makes that tiny blade of grass to grow, and that tiny flower to bloom and blossom, is the same power that makes man to grow, to live, and to think. God's life and God's power are in all things of the universe; and in accordance with His laws, in obedience to His rule, all things in the universe come into being and live.

JEWISH IDEA ABOUT ETERNAL LIFE

The relation between God and man is of vast significance for human life. It means that every man can say: "I am kin with God." Because of this relation we call all human beings "children of God," and we address God as "our Father."

The recognition of the relation between God and man leads to the hope that man has within him something of eternal life. If we should argue in forms of logic, we should say, "God is eternal life"; man is related to God, that is, he has within him something of the Divine nature; therefore, man must have in him something of eternal life. The spirit of man, being akin to God, must partake of the quality of eternal life.

Meaning of "Eternal Life"

What do we mean by Eternal Life? We sometimes say of God, "He is Eternal Life." What does that mean? In an earlier part of this review, reference has been made to the biblical phrases applied to God "from everlasting to

everlasting," " without beginning and without end." What do they mean? It would sound simple to answer: " They mean that God always has been and will be for ever." But when we come to analyse this simple statement, it presents great difficulties. Eternal life means life which is outside space and time and, therefore, cannot be measured or described by standards of space and time. God is Eternal Life means that no thought of space or time can be applied to Him. He is All Being, and Being includes space and time; and is therefore greater than all space and time. Of God we cannot say He is here or there, now or then; we can only say He is. (Compare Ex. 3/13, 14.)

Eternal Life in Man

By eternal life in man we mean that phase of his existence which is not concerned by the passage of time, or by the limits of space. There is a part of our existence which is measured by time and limited by space. Let us take the ordinary feelings of man. If one is glad or sad, one is so for a certain length of time. If one is tired, one can say, when the tired feeling is gone, that one has been tired for so many hours. One can measure one's work by time and locate it in space. One can say that one works so many days at such and such a place. One may go further and say of one's body that it lives for so many years, and in such and such a place. But we have seen that there is something more to human life than the body and that which is associated with it. Now, is there not something within every one of us, which, if it sought to express itself in words, would just say: " I live." We could not say that it lives in one particular place and not in another, or for any particular length of time. It just lives. Now, because we cannot say of this phase of our life, as we can say of our work, or our body, that it exists in a definite place, and for a definite length of

time, we recognize it in the principles of eternal life within man.

Take thought, for example. Let us ask ourselves these questions about it: Where is the place of a thought? What are its dimensions? What is its length in inches, and how many minutes does it extend?

These questions seem irrelevant. While one is in this place when one is now writing, one's thoughts can be in China or Timbuctoo. And in a space of time which the clock would measure by seconds, these thoughts can include a month or a year. Thought is, however, only one manifestation of the spirit of man. Faith is perhaps the activity in which the spirit of man comes nearest to showing its full character. And faith cannot be measured by a clock or foot rule. It is above space and time.

Thus, the hope, that because we are related to God we partake somewhat of the eternity of His nature, grows into a conviction. We believe, we feel, we almost know, that there is eternal life in man, that there is something in him; or, rather, that he is something which is not limited by time or space, and of which we can only say that it lives. Or better still—which says of itself just, " I live."

The Hope of Immortality

Associated with the conception of eternal life in man is the hope for immortality. Immortality means deathlessness. It is the hope that what we call death is not the end of human life, that man lives on, in some way, after his bodily existence has ended. If there is any truth in our belief that, because of our relation to God, we share in eternal life, then the hope of immortality becomes part of this belief. For that aspect of our life wherein eternity resides is naturally not affected by that incident which we call death.

We should not, however, think of two separate " lives,"

one before death, and one after. There is not a life after death which begins when this life upon earth is ended, but we are now, even now and here, living the eternal life. This life upon earth is, in some ways, related to eternal life. Death, therefore, is not a wall, or even a gate, separating one life from another; it is only an incident in *one* life; eternal life is ours now—death cannot end it.

The expectation of Immortality is, thus, a hope that rests on a belief. Some of us hesitate to speak of the belief in immortality, because a belief must have some facts or experiences to rest upon. The belief in God rests upon many facts and much experience. But in the case of immortality, there have been no facts which can fully explain it. Some people believe that there is communication between the living and the dead—that would, of course, prove definitely that those called dead still live. But there has been no indisputable evidence that there is such communication.

Immortality is a hope which issued from the belief that human personality, being related to God, has the quality of eternal life.

Perhaps the most famous passage in Jewish literature which expresses the idea of immortality is chapter 3/1–5 in "The Wisdom of Solomon," a book in the Jewish Apocrypha:

"But the souls of the righteous are in the hand of God, and there shall no torment touch them.

In the sight of the unwise they seemed to die: and their departure is taken for misery,

And their going from us to be utter destruction: but they are in peace.

For though they be punished in the sight of men, yet is their hope full of immortality.

And having been a little chastised, they shall be greatly

rewarded: for God proved them, and found them worthy for Himself."

Life becomes rich with meaning and full of significance when once we realize that it is eternal, says the Jewish theologian. There is then no yesterday, to-day, or to-morrow. Life stretches out as one vast infinite limitless sea of being. That part of our existence which consists of actions and thoughts that come and go must be judged by their relation with the eternal life which we share. Truth and falsehood are no longer merely momentary incidents, right and wrong are not merely acts done and over for all time. We cannot say of anything: "It is done, gone and forgotten"; for our life is eternal, and everything in our life has some relation with the eternal life that is in us. To put it in other words, the hope for immortality possesses ethical significance. If the life, the personality, of man persists, that is, endures untouched by death, we must all the more zealously aim that that life or personality be of the highest excellence.

Immortality and Resurrection

It is well to note here the distinction between the hope for immortality which is being emphasized, and a belief that has for a number of centuries been current in Judaism and in other religions as well, and which is still held very largely, that is, the belief in resurrection. According to this belief, the time will come when all who are now dead will rise out of their graves to live in the body for ever upon earth. In Judaism, this belief has been connected with the belief in the coming of the Messiah. The hope for immortality differs from the belief in the resurrection, in that it attaches no importance to the body, but it lays stress on the idea that the spiritual life is eternal. For it is the

spiritual nature in man that is more nearly related to God. And it is here that we would seek and find the principles of eternal life in man.

BELIEF IN JEWISH INSPIRATION

God fills the hearts and minds of men with His Spirit, which is the Spirit of Truth, the Spirit of Goodness, and the Spirit of Beauty; He is the source of man's best ideals.

The human intellect must fall very far short of comprehending fully the nature of God. It is impossible for our minds completely to understand God, as it is impossible for our eyes to see the whole universe. A tiny window can receive a tiny ray of sunshine, but it cannot admit all the sunshine; so the human mind can receive some knowledge of God, but it is very, very far from a full knowledge of Him. But we believe, we feel it to be true, that God is Goodness, and that He is the Power that makes for the establishment of goodness in the universe; that He is Truth, and that He is the Power that makes for the knowledge of truth among men; that He is Beauty and the Power that makes for the creation and appreciation of what is beautiful.

Whatever of the spirit of goodness and of love of truth there is in us comes from God. The better impulses of our soul and the good promptings of our heart, these come from Him. He instructs us in the ways that are right and good. He is the author of our conscience. When, therefore, we say that God's Spirit fills the hearts and souls of men, or that God inspires man, we mean that a spirit of goodness, or of truth, or of justice, or of beauty, or of love takes hold of them. By this Spirit they are stirred to seek to know that which is good and that which is true. In these things God inspires all men. He teaches all men. But just as the Spirit that comes from God impels them to this seeking, so knowledge from God answers their efforts. He causes men

to strive for goodness, to search for truth; and He helps them to attain to goodness and truth.

God inspires men with a love of truth, with a love of goodness; and in answer to their strivings after goodness and the knowledge of truth, as a result of this inspiration, God teaches them as much of truth and of goodness as they are able to understand. It is the spirit of God working in man that makes him strive for great ends. God wants man to make this effort, and He is ready to help. Prayer is part of this effort. It is the act of the heart and mind reaching out to God for guidance, strength, and instruction. Study, too, is a part of this effort. It is the act of the mind seeking to find truth or a knowledge of the right. God opens men's eyes that He might show them the light.

The Inspiration of Great Men

Inspiration, believe the Jewish thinkers, is granted to all who make this effort, though in varying degrees. Some are more deeply, more greatly, or more fully inspired than others. Our ignorance of God's ways prevents us from answering altogether the question why this is so. It may be that some are more richly inspired because they are more worthy men, more worthy because of the life they lead, wherein they try to express as much goodness as possible. Or they may be more fully inspired because they make a greater effort towards truth and goodness. And some seem to have been born with a larger endowment and capacity.

We may say that God teaches a man in response to that man's desire to learn and as much as he is capable of learning. They who have become the greatest of religious teachers have achieved this distinction because they were most fully inspired by God. The extent of their inspiration, however, was not unconnected with their capacities for receiving God's instruction, and with the efforts which they

made to receive it. The sunshine and the rain come down to the earth in equal measure for all, but some plants can take in more of these than others. Even so, with the instruction that comes from God, some receive more than others because they are capable of more, and this capacity is spiritual capacity.

When, for example, one reads the stories of the lives of the prophets, they who were the most inspired among men of all times, one is not told much about their lives before the time when they were called to the task of prophesying, teaching religious truths to others. Yet we may rightly believe that the years preceding were filled with much serious thought about the things which they saw in nature and among men. The preparation differed with different men. Amos's preparation took place in the fields while he was tending sheep, where nature, working powerfully, sometimes almost wildly, deeply impressed him. Isaiah's preparation was at the royal court, where he studied the political movements of his time, and learnt to relate them to the working of an All-Wise and an All-Powerful Providence. Jeremiah was prepared by the instruction of priests from whom he learnt Israel's history, and in this history he perceived the guidance of God. Shall we say of the prophets: "They opened themselves to God, as a flower to the sun, and God filled them." The messages which these men sought to convey to others were the messages which they received from God through communion with Him. Therefore, we hear them say again and again: "The Lord spake to me, saying," or "The Lord spake to Isaiah or Jeremiah."

It is, however, not only the great religious teachers who are inspired, the great artists, the great scientists, the great philosophers, the great social reformers and others like them are also inspired. Truth, goodness, and beauty are attributes of God, and whenever we see them we see the influence and

guidance of God. And through the pursuits of them, men come nearer to God.

The men thus inspired, however, become the instruments by which all others are taught to know something more of truth and something more of goodness than they knew before. Imagine a number of men climbing up a mountain. Those in front would be the first to see something new, or perhaps to discover a turn in the path leading to the summit, or to see a new light coming over the top. They would then report what they had discovered to those behind them. So all mankind may be pictured as struggling up a mountain to the summit upon which would be found complete goodness and perfect truth. The leaders would be the first to find the turns in the path that leads to the top or to catch a glimpse of the summit, and they would tell what they learned to the others.

Such leaders, say the Jewish theologians, were the ancient Hebrew prophets. They were inspired by God with a love of goodness and a desire for goodness; by Him they were taught to know something more of goodness than was known by those who lived before them, or by the men of their own time. When, for example, all men were worshipping idols, or believed in the existence of a number of gods, the prophets learnt to know and to teach that there was only one God, and that He was just and loving. Whence did they get this knowledge? Certainly it must have come to them from Him who is the source of all knowledge and all truth—from God. He inspired them.

The Results of Inspiration may be Imperfect or Partial

It must, however, be pointed out that because man is imperfect and he must express himself in his own thought and in his own words, the results of inspiration may be imperfect. This line of argument differs from the orthodox

view. By the results of inspiration, the Liberal School of the Jews mean the teachings and commandments which they have received through men who were inspired. Even those who are richly filled with this spirit of truth and righteousness may fall short of perfection when they seek to express this spirit in commandments, or in ideas about God or the universe; for while they receive their inspiration from God they are yet as men bound in a measure by the ideas of their age. Though their ideas are better and higher than the ideas of those among whom they live, they must yet be in a measure influenced by their times. They are better than those among whom they live, but not perfect. The world has not yet seen a perfect human being. This goes directly contrary to the Eighth Principle of Maimonides. The Liberal School feels that the results of inspiration show the combination of human and Divine, and cannot be accepted in entirety.

That is why the Liberal, unlike the Orthodox School of Jews, cannot accept any document or set of teachings as a perfect revelation from God. The authors of the Bible, or some of them, were inspired, and to their heightened spiritual insight were given visions of a higher truth than had been known before them. The unorthodox think that they may rightly say that God revealed to them much of His Truth, though they cannot say that He revealed to them all of His Truth. Revelation is a progressive process: hence the Ninth Principle forms a bone of contention between the Orthodox and the Liberal Jews.

JEWISH CONCEPTION OF EVIL

Why is there evil in the universe? Since God is Perfect Goodness, and since He is the Author, Ruler, and Guide of the universe, why are there some things in it that are not good, that, so far as we know, are evil? The evil in the

universe may be divided roughly into two different kinds: physical evil, and spiritual and moral evil.

There are in the world noxious plants, and destructive animals which are a danger to all other creatures on earth. There are animals that kill and destroy. There are destructive forces in nature—floods, storms, and earthquakes. Throughout the summer while the crops in the fields are in process of growth, farmers are constantly anxious lest something should happen, a storm, or a cloud-burst, or a drought that will destroy their grain before it is harvested. Why do these things exist? Why do they happen?

Another phase of physical evil are the sufferings of human beings and other creatures. There are pain and disease: many suffer poverty and want. This kind of evil differs, however, from the one mentioned before, in that we can say of it that it is sometimes caused by man. Much of disease and suffering and misery is caused by human factors. The one who is suffering may, in a measure, be responsible for his suffering, or other human beings may sometimes be responsible for it. Carelessness in the care of the body, whether it is lack of exercise or folly in eating, is oftentimes the cause of disease and pain. Poor conditions of sanitation in a city are often responsible for much of the disease that prevails in that city. The crowding together of many people into tiny rooms, where there is little light or air, produces a whole army of men and women with weak constitutions, unable to resist any disease germ that attacks them. Thus, the human race is itself responsible for much of the misery and poverty and suffering that exists in the world. Yet there is much of evil that does not seem to be caused, or that cannot be caused, by man.

How this Problem is met in the Bible

The explanation of all this once given was that evil was

a punishment of man for his wrong-doing or sinfulness. This, for example, is the explanation of it which occurs in some parts of the Bible. The writer of the story about Noah and the flood held this idea. To punish human beings for their wickedness, God sent the flood, bringing destruction to all but to one man, who was saved with his family because he was free from sin. The underlying idea in this story seems to be that evil in physical nature is caused by human sin.

Rationalists, however, cannot believe that God would deliberately send a flood and destroy human beings, however wicked they were. Furthermore, the answer that suffering is due to sin is generally unsatisfactory, because the best among men sometimes suffer most. But there is a sense in which it is true to say that suffering is sometimes caused by man's sins. There is man's responsibility for some of the evils in human life, to which reference has already been made. Not always, but sometimes, disease is due to faults of conduct in human beings.

The faults may, however, be, not in the conduct of the men who suffer, but in others; and then the question must arise why one man should suffer because of the wrong-doing of others. It is a question raised by the third of the Ten Commandments. Why should the children suffer for the sins of the fathers? It is a scientific fact that sometimes they do.

The Jewish theologian can give only part of an answer to this. Some of the greatest joys and blessings of life come through our relations with others—family relations and social relations. These relations make us all partners in one another's lives, so that we can help one another and rejoice with one another. Through love and friendship our lives are immeasurably enriched. But the existence of that relationship also makes us suffer with, and even for, one

another. One might ask why was the world not so constituted that one might get good through such relations and shut off any evil that might come through them? One could answer that such an arrangement would seem too one-sided to be compatible with the justice of God. Then, too, the existence of the relation by which we can affect others' lives for good or evil should increase our sense of responsibility.

In the Book of Job.—The theory that man's sufferings are caused by sin is, however, seriously questioned in a few places in the Bible. Jeremiah asked: Why do the good suffer while the wicked are prosperous? This question, and the relation between goodness and prosperity on the one hand, and sin and suffering on the other, is the problem dealt with in the Book of Job.

Job, so the story runs, was a righteous man, but he was made to suffer misfortune upon misfortune. He laments his lot, and complains: "I have been righteous, I have always tried to do good and avoid sin. Why do I suffer?" His friends who hear this complaint, following the belief of their time and preceding generations, tell him that his very suffering is a sign that he has been sinful. It is true that he may not know how or where or when he has sinned, but he must have sinned; for their view is that man suffers only as a result of sin. They insist that his sufferings are the punishment which God metes out to him for his wrong-doing.

This answer does not satisfy Job, nor does it satisfy others. In the prose introduction to the drama one writer has given his answer to the question, that although Job was righteous, God wanted to test him, to see whether he would be righteous in all circumstances; whether he would be faithful to God even if he suffered serious misfortunes. And this writer says that Job bore his sufferings resignedly, thus proving that

his devotion to God did not depend on his good fortune.

Another writer in the Elihu speeches gives the answer: "Whom the Lord loveth He chasteneth." Suffering purifies, it trains the spirit of man in strength and loyalty. He who can endure suffering, like the gold which passes through the fire, comes out of the ordeal more pure in soul and mind. Still another writer, who is responsible for the closing chapters of the drama, answers the problem simply by reminding us that there are many things in the universe which we cannot understand. We do not understand all the natural phenomena we see. We do not comprehend the workings of all the natural forces. We must be content not to understand why the righteous suffer, but trust that whatever God does is good and right.

A Few Answers Discussed.—This answer may ultimately be, perhaps, the only one that is at present possible for us. We do not know why there is evil in the world, but we can sometimes see its causes and its uses. These and other considerations which have a bearing on this problem, and which might be discussed briefly, do not solve the problem, but they lighten it. There is also some value and some truth in the other two answers that are given in the Book of Job.

Sin, wrong-doing, whether it bring physical suffering or not, does bring with it what we may call punishment. No act and no thought can be separated from its effect. The result of a bad deed or bad thought is badness. If one tells a lie, the quality of lying is at once engendered, and with the telling of each lie this quality becomes stronger. The character of a man is vitiated, made bad, if his words, thoughts, or actions are evil. What greater punishment can there be than this, the ruin of character?

This helps us to understand the truth in the other answer that, "Whom the Lord loveth He chasteneth."

Suffering helps man to become stronger in his moral nature, and to develop the good qualities of his character. The Rabbis delighted to liken the people of Israel unto an olive. The harder the olive is pressed, the more pure is the oil which comes out of it. So with Israel, the harder it was persecuted and oppressed the more faithful were they to God; they were made better by their sufferings. Similarly, all men make themselves better when they take to heart what misfortunes befall them. But they must in their hearts have faith and trust in God, that He is good.

THE PROBLEM OF EVIL AND SUFFERING

The question about suffering which the Book of Job asks is perhaps to our minds not so important as it was to the author of that book. It issued out of the belief that goodness was rewarded by prosperity and well-being, and sin with the reverse. But though we might like to see a connection between goodness and prosperity, it is not a necessity. Goodness remains goodness, and must be practised, though it lead to the opposite of prosperity. The Rabbis say: Be not (in the worship of God) like a servant working for a wage. Virtue, as has been said again and again, is its own reward; that means that it is valuable in itself, not for its consequences.

There is one famous passage in the Bible which even relates suffering to goodness. The Servant poems in Iṣaiah (42/1–4; 49/1–6; 50/4–9; and 52/13–53/12) describe one who is pure and righteous, suffering quietly and patiently under insult and persecution, because he is the Servant of God. The result of his sufferings and his attitude will be that many will be brought to God whom he serves. He suffers in the service of God.

The poems may refer to some individual whom the writer knew, possibly Jeremiah, whose experiences fit the descrip-

tion; or to the pious or prophetic section among the Jews; or to the whole of Israel, who were at the time suffering the shame and hardship of exile in Babylonia. Most scholars adopt the third explanation.

In our present connection the poems interest us for what they say about suffering. It is sometimes part of the service of God. Jeremiah had learnt it (see Jer. 12) and the author of the Servant poems elaborates it. They who would serve God must be prepared to suffer, and often do suffer. But their sufferings help their service; not because, as some think, God requires suffering for the atonement of sin, and the sufferings of one can make atonement for others, but because the sufferings show firmness and loyalty to God in the face of great opposition. By suffering for their faith the Jewish theologians think that their fellows have shown how much their faith means to them, and how powerful that faith is in them.

Faith can overcome the Problem

In general, however, they believe that Jews faced suffering with the simple faith that if God allows it, it must be right. Moreover, they believe that what seems evil would show itself to be good, if we knew all. Rabbinic literature has many stories to illustrate this simple faith. One story is about Rabbi Akiba, who, through persecutions, was compelled to leave his home and wander about for a while as an exile. In the course of his wanderings, he had naturally to seek shelter in strange villages and with strange people.

One day he reached a town at dusk, hoping to find there shelter for the night, but the inhabitants were all churls and refused his request. He retired to a wood near-by. His only companions were an ass on which he rode, and a cock which awakened him in the morning; and he had a lamp, by the light of which he studied. Having prepared for him-

self a bed of leaves whereon to sleep, he sat down to study. But the wind extinguished his lamp and made it impossible for him to relight it. He was grieved that he could study no more.

During the night a wolf devoured the cock, and a lion tore to pieces his ass. When Akiba awoke and found himself deprived of his companions, and his lamp, he bitterly bemoaned his lot. There was, however, nothing for him to do but to return to the village which had refused him hospitality, to seek there some beast that would carry him on his journey. When he reached the town, lo and behold not a single inhabitant was there. During the night robbers had come and plundered the homes and carried away the inhabitants as slaves.

Then Rabbi Akiba prayed, "O Lord, Thou art just, and doest everything for the best. I was grieved over my losses, but the light of the lamp, the crowing of the cock, or the braying of the ass might have led the robbers to me, and I, too, should have been destroyed even as the inhabitants of this city. How shortsighted was I to have complained and to have called my losses evil! Praise be to Thee, O God, who doest all things for the best, for Thou art good and righteous."

This story carries this idea: for who can know whether a thing be good or evil, but let us trust to God and have faith that whatever He does is right; and try so to use everything that happens to us that we may draw from all our experiences spiritual and moral strength.

From the Human Point of View

We have devoted most of the discussion of the problem of evil to human suffering, but let us return for a moment to the problem in the existence of evil in the universe. The problem here is partly due to our tendency to judge the universe and all things in it from the human point of view,

calling that good which suits us, and that evil which may hurt us. Perhaps we cannot help judging things in that way, but we must also consider that the universe does not exist just to please man. The tiger is a part of creation; and the reasons that explain all creation explain him.

The most difficult Part of the Problem

Spiritual and moral evil is the most difficult part of the problem of evil. Why do men who sin, and do wrong, bring spiritual hurt to themselves and to others? The answer is because man is free. He is not perhaps completely free to choose his conduct and direct his thoughts and feelings, but he is very largely free. Would it not have been better if men were not free, but always had to do the right thing? All we can answer is that the creative Power in the universe we call God chose to express Himself in beings that were free, leaving it to them to use their freedom in the pursuit of what He approves. That is to worship Him.

This is another problem for religion. How can we reconcile the freedom of man with the omnipotence of God? Most Jewish thinkers see no way of reconciliation, if we take omnipotence to mean that God can do anything He likes. God can only do what it is in His nature to do. He does what He is; and He does not change. He *is* the power in the universe, and He is the *laws* which describe the ways in which that power works. It cannot work differently. God is limited by His own nature, so believe the Liberal School of the Jews.

Part of that limitation shows itself in the freedom of men. In giving man freedom, God has limited His power. God is ready to inspire and guide man in ways acceptable to Him, but freedom means that man may also rebel against God, without God interfering. The evil which man causes in the world is the price we pay for man's moral freedom.

To fight against evil in ourselves and in human society, and to strive for the establishment of good, is the highest service of God.

THE INDIVIDUAL'S SOCIAL RESPONSIBILITY

What is our duty as members of a society? It is our duty to realize that we have a responsibility for social evils. To discharge this responsibility we must use what powers and possessions we have to help society get rid of its imperfections. There are causes which produce these wretched conditions. We must seek and study till we find out these causes; and then we must strive to eradicate them. Some men in seeking for these causes may find that they are themselves responsible for some poverty and misery. One who employs many men to work for him may find that he is not paying his employees enough to support themselves and their families. But in any case we must all work together to find solutions for these many problems. They cannot and will not be solved very easily or very quickly. They are very, very difficult; but something can be done, something must be done toward finding a solution. Everyone who employs others to work for him should see to it that the conditions under which the employees work should be wholesome and healthy, that the work required of them should not be so much as to destroy their health, that the wages they receive should be fair and should allow them to live decently. Our duty to society is to help remove the causes of misery and poverty in order that society may become more nearly perfect.

The Messianic Age.—In trying to fulfil their duty toward mankind, the Jews think that they are also aiming toward an ideal—the ideal of a Golden Age, the Age when human beings shall all be righteous, and when their relations to one another shall be perfectly righteous, and when human society

shall be free from its imperfections. It was originally the belief of Jews, as in the Twelfth Principle of Maimonides—and the belief is still held by many—that this age will be brought about by a Messiah, that is, a man sent by God. In several places in the Bible there are references (e.g. Is. 11 and 32) to a better time to come under the rule of an ideal king. The writer, so the Liberal Jews think, must have had in mind a near future; and he expected a human king belonging to the dynasty of David (all the Kings of Judah before the Exile were descended from David), who would establish perfect righteousness and peace. These poems, they think, may have been written in honour of a new-born prince. Later, when the Jews lost their national independence, and even their national existence, they came to look upon these passages in the Bible as a promise of their national restoration; and the king mentioned in them became something more than an ordinary king, a superhuman being. Though "Messiah" originally meant just king, it came to mean a superhuman deliverer, who would come to deliver the Jews from their oppressors and make the world perfect.

Liberal Judaism, however, has no teaching about a personal Messiah; but about the coming of a Messianic Age, that is, a Golden Age, which will be brought about by the combined efforts of the human family for righteousness, and by the guidance and blessing of God. This is cardinally opposed to the orthodox view. In some religions, other than Jewish, the belief is held that the Golden Age has existed once in the past, but that men, because of their sinfulness, have fallen away from it, or lost it. The belief of Judaism, on the other hand, is that the Golden Age is in the future, and that the human race from the very beginning of its history has, under the guidance of God, and by His help, been progressing towards it. The Golden Age is yet to come; and we must all strive for it.

The demand for the positive effort to create a better world distinguishes the Jewish religion from some others. Other religions have at times been satisfied with demanding of their adherents a sort of negative existence. "Do not pay any attention to this world, it is a bad world," some of their teachers have said; in so many words, "the best we can do in it is to keep ourselves free from sin." But this world is a part of God's universe; therefore Judaism teaches that this is a good world, though an imperfect world. While striving to keep ourselves free from sin, it is our duty to strive to make the world better, and God will help us to do so. By striving to make the world better, by working in this world, by doing in it that which is righteous, we are worshipping God.

THE MISSION OF ISRAEL

It is the firm Hebrew belief that the Jewish brotherhood has the task, put upon it by God, of teaching to all mankind the religious truths which constitute the essence of Judaism. The idea was expressed by a prophet who lived during the Babylonian Exile, whose prophecies are to be found in the second half of the book of Isaiah. "Ye are my witnesses, saith the Lord, and my servant whom I have chosen" (Is. 43/10). "Thou art my servant; Israel, in whom I will be glorified" (Is. 49/3).

It is a development of the idea of the "chosen people." The Hebrews looked upon themselves as the chosen people of God in the sense that they felt there was a special relation between God and them.

This idea comes out with great clearness and poetic beauty in chapters 42, 49, 50, 52, and 53 of the Book of Isaiah, where the "suffering servant of the Lord" is described. By the suffering servant, most scholars agree the prophet meant Israel (or the pious men in Israel). "Behold my

servant, whom I uphold; my chosen, in whom my soul delighteth: I have put my spirit upon him; he shall bring forth judgement to the Gentiles" (42/1).

It is perhaps significant that this clear enunciation of the idea of Israel's mission should come at a time when the Jews were in exile. The people probably asked: "Why do we suffer? Why should we, the worshippers of God, be given into the hand of others to be made by them to suffer?" And the answer was: "Just because you are the servants of God, you are thus made to suffer—for you have a mission, a task, to perform, to teach other nations the knowledge of God."

It would be difficult to conceive of any other people of that time who had met with the same fate as the Jews had met, who still would have been preserved in the same way that the Jews were preserved. For the Edomites or Moabites or Ammonites, such an exile would have meant, and when it came did mean, the end of everything—not only the end of nationality, but the end of their religion. But the Jews think that it was otherwise for them.

For some centuries prior to the fall of the Jewish nation (586 B.C.E.) the teachings of the successive prophets, they think, had made them realize that God's sovereignty was not only over the Jewish nation, but over the whole universe, that the God of Israel was the God of the whole world. Though, therefore, the Jews found themselves, when exiled to Babylonia, deprived for a time of their land, their faith in God and loyalty to their religion was unimpaired. Perhaps they even came to realize, through this experience, even more fully the significance of the teachings they had received about God's universal sovereignty.

It is, they believe, the nature of truth that it fills him who possesses it with the desire to impart it to others. One who knows a truth, or believes he knows a truth, is impelled

to impart it to others. Philosophers, scientists and historians write books, because for the most part they feel themselves constrained to writing by the belief that they have a knowledge of truth which others do not possess, and they want others to know about it. The belief, therefore, in the truth of the Hebrew religion which the Jews feel impels them, they say, to the desire to teach it to others. Furthermore, they are firmly convinced that they have the evidence of history to make them realize that Israel has a mission.

They argue, too, that just as the world has learnt from the Jews great religious ideas which in the past distinguished Judaism from other religions, is it not likely that the world will, in future, learn from them those ideas which *now* distinguish their religion from others? Israel's mission is not yet completed, they say. Israel still has a task to perform, they are confident.

They hope for a time when there will be a universal religion, that is, a religion to which all men shall adhere, and which all men shall recognize as true. That does not mean that all religious differences will disappear. The diversity of religions meant richness, corresponding to the rich diversity in human nature. By a universal religion, they mean a religious brotherhood including all men, based on a common belief about essentials and fundamentals with variations in less important matters. They believe, too, that this universal religion will be a development of Judaism; that it will be based upon the essential principles of Judaism.

Every Jew considers himself a missionary of Judaism. His missionary work is his life. By the way he lives, he shows what Judaism is. His other agency in missionary work is the Synagogue. Every Synagogue should, by its services and other activities, be a place where all who wish to know what Judaism is could come to learn.

This idea that Judaism is a religion for all men finds insistent expression in the Prayer Book; nearly all services refer to it. In the service for Rosh Hashanah and Yom Kippur it stands out most prominently. A prayer from the service, translated by the late Israel Zangwill, will make an appropriate conclusion to this brief discussion of the Jewish belief in the Mission of Israel:

"All the world shall come to serve Thee
And bless Thy glorious name,
And Thy righteousness triumphant
The islands shall acclaim.
Yea, the people shall go seeking
Who knew Thee not before,
And the ends of earth shall praise Thee
And tell Thy greatness o'er.

They shall build for Thee their altars,
Their idols overthrown,
And their graven god shall shame them
As they turn to Thee alone.
They shall worship Thee at sunrise
And feel Thy Kingdom's might,
And impart Thy understanding
To those astray in night.

With the coming of Thy Kingdom
The hills shall shout with song,
And the islands laugh exultant
That they to God belong.
And through all their congregations,
So loud Thy praise shall ring,
That the utmost peoples hearing,
Shall hail Thee Crowned King."

LIBERAL JUDAISM AND ORTHODOX JUDAISM

The fundamental difference, however, between Orthodox and Liberal Judaism is to be found in their respective conceptions of revelation. Orthodox Judaism believes that at some time in the past God revealed His truth and His laws for all time. The ideas which are true and the commandments which have to be obeyed are therefore contained in the writings which embody that revelation. To put it in a way that may seem crude, yet not, some think, untrue, the belief of Orthodox Judaism is that on Mount Sinai God dictated to Moses the Pentateuch, and in addition, He also gave to Moses a number of laws which were not to be written down, but which were to be transmitted by word of mouth. These laws were later written down, and now constitute the Talmud. What the Bible and Talmud teach are, therefore, divinely true; and all their laws are Divine commandments, according to the Eighth and Ninth Principles of Maimonides.

On the other hand, Liberal Judaism believes in a *progressive revelation,* meaning that God did not reveal all His laws at once, but He reveals them by development. Man did not learn what was right by one flash of revelation, but his knowledge of right grew, and grew slowly, under the guidance and impulsion from God. In other words, the newer School believes that revelation is a continuous process.

Several consequences of these two respective positions further differentiate the two views of Judaism. Bible and Talmud, since they embody for Orthodox Judaism a complete and perfect Divine revelation, are its authority. They constitute the standards for the knowledge of truth, contain all the laws which the Jews must obey, and prescribe the practices which they must observe. Those individual Jews who do not know what is contained in those books, or who cannot understand them, must consult those who do know

—authorized teachers, who are expounders of this authority. Liberal Judaism, on the other hand, does not recognize any external authority. Bible and Talmud, valuable as they are to them, do not contain the final word about truth and about righteousness and about the worship of God. Though they contain part of God's revelation, they cannot contain the whole of it, because they think that revelation is progressive and is still continuing.

No set of ideas enunciated in the past, or enunciated now, can claim, according to Liberal Judaism, that they are final. And because of the continuity of revelation, and, because of the universality of inspiration, that is, that it may come to any and all human beings who seek to know God, each individual has the duty to strive to receive and to understand the instruction and guidance of God. He must, with his own spirit, aim to learn what is required of him in the worship of God. The results of his own spiritual efforts must be brought together with the results of the best spiritual efforts of the present and preceding ages. All these together should produce the authoritative result, should reveal to the individual his duties, and teach him the knowledge of God.

Let it not, however, be supposed, that by this conception of revelation, Liberal Judaism denies in any way the inspiration, in varying degrees, of their ancient teachers. But it recognizes that there is a human element in revelation, that God's instruction of man is regulated by man's capacity to receive it, that the revelation which came to each age was regulated by the capacities and limitations of that age.

The recognition of this human element in revelation, they think, solves many of the difficult problems connected with the Bible. Those who accept the Bible as a perfect and complete revelation, which was given to man without any consideration of man's capacities or limitations, may find it very hard to explain those things in the Bible which to us

seem very crude, the stories which we cannot believe, and the laws which seem unjust. When, on the other hand, they argue, we turn to the belief in progressive revelation, the difficulty disappears. The human element, the human limitations, explain why these crudities exist. Certain laws, for example, are imperfect because the ideas of the age when they were enunciated were imperfect. In the same way future generations may, and will, find that many of our ideas are imperfect.

Another difference, consequent upon this difference in the ideas about revelation, is in the attitude to ideas which have come into existence since the Bible and Talmud. If tradition as embodied in these two contains all the truth, later ideas, if they differ in any way from them, cannot be accepted as true. On the other hand, if revelation is progressive since the Bible and Talmud were written, it will continue to progress. Orthodox Judaism, for example, cannot accept the idea of evolution because it seems to contradict the 1st chapter of Genesis. Liberal Judaism, on the other hand, can accept it as a later revelation, a further development in man's knowledge of truth.

In the same way there is a difference in the attitude to religious rites. Those who accept the authority of tradition must consider themselves bound to observe all the practices which that tradition commands, whether they have any particular significance for our modern life or not. On the other hand, those of the Jews who do not accept the authority of tradition even while recognizing its value, judge the religious practices which tradition has transmitted by their meaning and effect in the present; and they then strive to observe those in which they find a meaning which they can accept, and in which they find help for their present life as Jews.

It is, however, something of a common notion that the

difference between Orthodox Judaism and Liberal Judaism is that Orthodox Jews observe certain things, and Liberal Jews do not. It is quite true that there are some things which Orthodox Jews observe and Liberal Jews do not observe; but that is not the important difference between the two.

The observance by the one, and the non-observance by the other, is the result of a deep difference in their conceptions of a fundamental idea in religion. That is the idea of revelation. One holds that there has been in the past a definite revelation, perfect, complete, final; therefore, that which contains that revelation is an absolute and final authority and binding upon all Jews. The practices commanded must be obeyed.

The other, on the other hand, believes that revelation is progressive; therefore, the tradition can help us, but is not an absolute authority. The authority for the religious life is to be found in the spiritual experience of the individual supported by the experience of his own age, which, in turn, is connected with the religious experience of preceding ages; therefore, when it comes to practices, the spiritual needs of the individual and of our time are to be taken into account.

One other difference calls for mention, not so much because of its present importance, as because of its historic importance. It might almost be said that Liberal Judaism began in this difference. For many centuries it was the belief of Judaism and the hope of Jews that there would come a Messiah to deliver them, leading them back to Palestine, and ultimately bringing the whole world to the true worship of the true God. Christians were at first Jews who believed that Jesus of Nazareth was this Messiah; that was why they called Him "the Christ," which is the Greek for the Hebrew word "Messiah." Only a few Jews believed

this; the great majority continued to hope for the Messiah and to expect Him. That expectation has continued to modern times. In the early 19th cent. the countries of modern Europe gave the Jews the rights of citizenship. (These countries were their native lands, their ancestors had lived there, in some cases, for centuries; but they had been looked upon as strangers.) The emancipation of the Jew, as this is called, made actual what the Jew had previously felt—that Germany, or France, or England was his national home, not Palestine. The result of this change was that many Jews gave up the belief in the coming of a Messiah and a return of the Jews to Palestine. The first prayer books of Liberal, or Reform as it was called, Judaism differ from the Orthodox or traditional Prayer Book in omitting all prayers for a return to Palestine. With these prayers went the belief in a personal Messiah, though they believe in, and hope for, the coming of a Messianic Age; that is, an Age when humanity shall be perfected in power and righteousness, though modelled on Hebrew religion.

THE HOLY DAYS

We may now consider briefly some of the institutions of Judaism. In a general way the use of ceremonies in religion may be said to be the sanctification of life, the emphasis of the bond which unites all Jews, and the expression of a relation with a past. The observance of Holy Days, for example, reminds the Jews that they are living constantly in the presence of God, and that it should be their constant aim to make their lives holy. While emphasizing this need for holiness, Holy Days, by their spiritual atmosphere, should help them in the effort to achieve it. The ideals, which these Holy Days express and celebrate, are themselves part of holiness. Again, by observing these days, they think that they are brought into close touch with Israel's past; and

because some, at any rate, of these days are observed by Jews all over the world, they emphasize the unity of Israel.

The Sabbath

First among Holy Days is the Sabbath. Its observance is commanded in the Ten Commandments, though the reason for its observance is given differently in the two forms of the Commandments, which are found in Ex. 20 and Deut. 5. In the former the reason is given that God, having created the world in six days, rested on the seventh. In the latter the reason given is: "That thy manservant and thy maid-servant may rest as well as thou. And thou shalt remember that thou wast a servant in the land of Egypt, and the Lord thy God brought thee out thence by a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the sabbath day." The reason given in Deuteronomy is the most satisfactory one and perhaps the older of the two. In ancient days much, if not all, of labour was slave labour, and we know only too well that the slave did not receive any too much consideration. The Sabbath, as commanded, guaranteed to him a day of rest. This was no little boon to him. The fact that on it master and slave alike rested, tended further the emphasis that before God the servant was even as the master, for both were His children.

The Observance of the Sabbath.—The spirit of the day is to be the chief guide in deciding what we should do, and what we should avoid doing, on the Sabbath. Anything that would make us forget that it is the Sabbath day, or destroy the feeling that we should associate with that day, should not be done. Those pleasures, for example, which would tend to weaken the feeling of the spiritual atmosphere of the Sabbath should be avoided. While, on the other hand, the pleasures, which do not violate the spirit of the day

are not in the least objectionable, but might well form part of the day's observance, and part of its joy.

It is, however, not possible for all Jews to observe the Jewish Sabbath by refraining from work. The conditions among which they live make it necessary for some to work on the Sabbath in order to earn their livelihood. We must recognize and face that fact. What they ask of those who have to work on the Sabbath is that, even during their work, they keep in mind that the day is the Sabbath day, and that they observe in the true Sabbath spirit that part of the day during which they are free from their work. In the details of the Sabbath observances, there are some which all men can observe.

The first emphasis in the details of the Sabbath observances might be laid on the Friday evening at home. A short service in the home to mark the beginning of the Sabbath helps them, they believe, to enter into the Sabbath spirit. In addition, it helps them to feel the sanctity of the home, and to understand the sanctity of the love which makes a home, and to sanctify all home influences and home relations.

Then there is the public worship which, whenever they can join in it during that day, will help to emphasize its sanctity. There may, and as far as possible, there should be, public worship at other times, but the public worship on the Sabbath day should be significant for that particular day, and so help all who join in it to observe the Sabbath spiritually, sacredly, and joyfully.

The Penitential Days

We now turn to " Rosh Hashanah " and " Yom Kippur." These days have got a very strong hold on the Jewish mind because of their deep and vital significance. They are observed perhaps more extensively than any of the other

holy days. The two may well be taken together, for, in reality, their significance is the same. "Yom Kippur" concludes the Ten Penitential Days which begin with "Rosh Hashanah."

"Rosh Hashanah" means the beginning of the year, and is the name given to this day in post-biblical times. The Bible knows of it in one place as "a memorial of blowing trumpets," and in another as "a day of blowing trumpets." The references are Lev. 23/24, 25 and Num. 29/1–6. The Jews, therefore, speak of this day as the "Day of Memorial." The Jewish year originally began with the month of Nissan; and in the Bible, Tishri, which is the month the first day of which is the Day of Memorial, is called the seventh month. For reasons, however, into which we shall not now enter, and about which there is some uncertainty, the beginning of the seventh month was a particularly important time. The beginning of every month was celebrated as the New Moon, but the beginning of the seventh month was particularly emphasized. In post-biblical times, however, Tishri became the first month, so that its first day became the beginning of a new year. Though the Jews have, for the most part, left off reckoning time in accordance with the Jewish year, except for the fixing of their holy days, "Rosh Hashanah" still retains for them its vital significance through its other associations; and those other associations are related to the Day of Atonement.

"Yom Kippur" means the Day of Atonement. Reference to it and the accounts of the way in which it was observed in biblical times you will find in Ex. 30/10, Lev. 16 and 23/27–32, and Num. 29/7–11. This institution has a very long and interesting history, which is associated closely with the development of the ideas of sin and forgiveness.

These days "Rosh Hashanah" and "Yom Kippur," and

the days between them, all of which together are called the Ten Penitential Days, are meant to emphasize man's sinfulness, his need for repentance, and to convey the promise that God is forgiving and does forgive those who sincerely repent.

In the Day of Memorial, the characteristic ceremony is the sounding of the Shofar, or ram's horn. The Shofar was originally used on all the New Moon days to announce the beginning of a new moon, and on important public occasions when a fast, for example, was ordered, or when the beginning of a holy day was announced. It has been retained in the Synagogue service for this day. Its sound may well mean for the Jews a call to enter into the spirit of the day, and to undertake devoutly the task of self-examination which the penitential days demand.

The Day of Atonement is observed by services at the Synagogue which last throughout the day. Many Jews refrain from all food and drink on this day; fasting on it is commanded in the traditional law. The purpose of the fasting should be taken as a sort of discipline, as a training, through a special effort, for the understanding of the deepest moral and spiritual significance of our lives.

But this time of repentance calls the Jews more strongly than any other time of the year to a close examination of their inner feelings. They are asked to consider well, so far as they can, their deeds and their hopes, their actions and their thoughts, all that makes up their life, and by the light which God gives them to judge between that which is worthy and unworthy, and by the strength and help which God gives them to eliminate the unworthy and to strengthen the worthy. Here, perhaps more clearly than in any other institution, should appear the real aim of all their religious observances, to bring something to the human spirit which will purify and sanctify its life, and bring it near to God.

The Festivals

There are three Jewish Festivals—Passover, Pentecost, and Tabernacles. The observance of them is commanded in each of the codes which constitute the Pentateuch, though the commands about them are not exactly the same in all. The following table may supply you with a ready reference to the passage in the Bible where mention of these feasts is made:

Feast	*Exodus*	*Leviticus*	*Numbers*	*Deuteronomy*
Passover	12 13/1–10 23/14–17 34/18–25	23/5–14	9/2–14 28/16–25 33/3	16/1–8
Pentecost	22/29 23/16–29 34/22–26	23/10–21	28/20–31	16/9–12
Tabernacles	23/16 34/22	23/34–36 39–44	29/12–40	16/13–15 31/10–13

These feasts were, probably in their origin, nature festivals. Each in its turn was a time of thanksgiving for some particular form of the earth's produce.

Passover.—Passover was celebrated at the time of the ripening of the grains, and was the festival which marked the beginning of the grain harvest in Palestine. This harvest lasted about seven weeks, and concluded with the Feast of Pentecost. In its original form, the Passover was known as the Feast of Mazzoth—the Feast of Unleavened Bread (though there was probably combined with it a nomadic spring festival). This unleavened bread was significant because it was the grain, passing only through the most necessary processes before it could be baked. In the days

of sacrifices such cakes were probably offered in the sanctuary as a sign of thanksgiving for the harvest.

One cannot here enter into a discussion of the history of the development of this feast. Interesting as such a discussion would be, it is, after all, only of historical interest, and of no particular significance for practical religion. With the feast there came to be, very early in Jewish history, associated an historical significance. It was the time when the Exodus from Egypt was commemorated and thanks given to God for the deliverance He wrought on behalf of Israel, when He delivered them out of Egypt.

The biblical command is that the feast be celebrated seven days, the first day and the last day being rest days. In Rabbinic law this time was extended to eight days. There was some uncertainty as to the exact day on which each month began, and therefore some uncertainty as to the exact days on which the feast should be celebrated; hence the change from seven days to eight days, and the making of two days at each end rest days. For the same reason we shall see that other feasts were altered in the same way. Astronomy teaches the exact times when the new moon appears. Hence, they celebrate only seven days with the first and the last as complete rest days.

The distinctive features in the observance of this feast are the home service on the first night when the story of the Exodus is recounted, and when the whole significance of the feast is emphasized by a number of symbols, and the eating of Matzos or unleavened bread. The name " Passover " is a translation of the Hebrew " Pesach," which means " skipping over," and is associated in the Bible with the story that when the first-born of the Egyptians were slain as a punishment to compel them to let the Israelites go, this plague " skipped over " the houses of the Israelites.

But the name probably had an altogether different origin,

which, however, had been lost, and which we cannot recover with certainty.

Pentecost.—Pentecost is a Greek word which means "fiftieth." In the Bible the feast is called "the Feast of Weeks." On the second day of Passover, an omer (a measure) of barley was brought as an offering, in the sanctuary, by the High Priest, and a similar offering was made on each day of the seven weeks beginning with the second day of Passover. At the end of this time Pentecost was celebrated, hence its name—"the Feast of Weeks" or the Greek "Pentecost." In some Synagogues the custom is still retained of counting these days of "Omer," as they are called. This festival celebrated the grain harvest, which was begun by the Passover. These two, therefore, Passover and Pentecost, are one in the agricultural event which they celebrate. Pentecost is also called in the Bible "the Feast of First Fruits," because it was the time when the first products of the harvest were brought as an offering. The Jews observe this feast for one day, as it originally was, though for reasons already indicated the Rabbis extended its duration to two days.

The Rabbis further associated this feast with the giving of the law on Sinai. Since, however, the Liberal Jews do not believe that the law was given all at once, but was taught to Israel gradually and slowly, they associate its giving with the whole of Israel's history, and with the whole development of Judaism. But "the giving of the law" means revelation; so Pentecost is a festival for thanking God for the constant instruction which He gave and gives to Israel and to humanity.

Tabernacles.—The Hebrew name is "Succoth," which means booths. It is also called the Feast of Ingathering. There has also been applied to it just the name of "the Feast." This feast also, in its origin, is an agricultural

festival. It comes at the time of the completion of the fruit harvest in Palestine, which completed practically the agricultural labours for the year. It was called "the Feast" because it was the great pilgrimage of the year when, perhaps more generally than at either of the other feasts, the Jews from all over Palestine came to Jerusalem to bring their offerings and to join in the celebrations.

The biblical command is that at the three festivals all the males were to appear in Jerusalem. But on the Feast of Tabernacles the greatest numbers seem to have come. The dwelling in booths, which was the distinctive feature of this feast, is perhaps reminiscent of the booths that were put up in Jerusalem for the accommodation of all these pilgrims who came for the festival. Or they may be reminiscent of the harvesters' booths. The booths have also been associated—and this gives the feast its historical significance—with the wanderings of the Israelites in the wilderness, when they dwelt in booths.

In addition to the booth, another distinctive feature was the use of a palm branch and citron during the morning services on the days of the feast. These two were used because they were significant of the Palestinian fruit harvest. In the Synagogue, they endeavour to show this association with the harvest by decorating the Synagogue with fruits and branches that are significant of the harvest in their own land.

In the Bible the commandment in one of the codes is that the feast be observed seven days, and in another code an eighth day is added. This eighth day is called the Feast of Solemn Assembly. For a similar reason as given above about the Passover, the feast was extended to nine days, with the first two and the last two as complete rest days. Liberal Jews, however, observe the feast for only eight days, with the first and the last days as complete rest days. In

orthodox Synagogues, the last day, or the one before it, is called the Day of "Rejoicing in the Law." On it the reading of the scroll (which is read through once every year, a defined section on each Sabbath of the year) is complete and again begun.

Chanukkah.—Mention may also be made of a minor feast, that of Chanukkah. This feast commemorates the victory of the Maccabees over the Syrians—a victory which meant religious freedom for the Jews of that time, and the preservation of the Jewish religion. Of this feast one can read in 1 Macc. 4/52–59 and 2 Macc. 10/6, 7. This feast, however, is not like others, in that none of its days are complete rest days. It lasts eight days, and the significant feature in the celebration is the lighting of lights every evening, beginning with one light on the first night, and going on with two on the second, three on the third, and so on, until eight on the eighth.

There is another traditional feast which, though observed by some Jews, is not observed by all, and that is the Feast of Purim. The basis for it is the story of Esther. It is a sort of carnival with no particular religious significance. Furthermore, the story upon which it is based is historically doubtful. For these two reasons, but particularly because of the absence of any religious significance, many Jews do not observe it.

QUOTATIONS FROM THE HEBREW SCRIPTURES

(THE OLD TESTAMENT)

Exodus 20

And God spake all these words, saying,

2. I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

3. Thou shalt have no other gods before me.

4. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:

5. Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;

6. And shewing mercy unto thousands of them that love me, and keep my commandments.

7. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

8. Remember the sabbath day, to keep it holy.

9. Six days shalt thou labour, and do all thy work:

10. But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:

11. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.

12. Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

13. Thou shalt not kill.
14. Thou shalt not commit adultery.
15. Thou shalt not steal.
16. Thou shalt not bear false witness against thy neighbour.
17. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

1 *Samuel* 3

And the child Samuel ministered unto the Lord before Eli. And the word of the Lord was precious in those days; there was no open vision.

2. And it came to pass at that time, when Eli was laid down in his place, and his eyes began to wax dim, that he could not see;

3. And ere the lamp of God went out in the temple of the Lord, where the ark of God was, and Samuel was laid down to sleep;

4. That the Lord called Samuel: and he answered, Here am I.

5. And he ran unto Eli, and said, Here am I; for thou calledst me. And he said, I called not; lie down again. And he went and lay down.

6. And the Lord called yet again, Samuel. And Samuel arose and went to Eli, and said, Here am I; for thou didst call me. And he answered, I called not, my son; lie down again.

7. Now Samuel did not yet know the Lord, neither was the word of the Lord yet revealed unto him.

8. And the Lord called Samuel again the third time. And he arose and went to Eli, and said, Here am I; for thou didst call me. And Eli perceived that the Lord had called the child.

9. Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, Lord; for thy servant heareth. So Samuel went and lay down in his place.

10. And the Lord came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speak; for thy servant heareth.

11. And the Lord said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle.

12. In that day I will perform against Eli all things which I have spoken concerning his house: when I begin, I will also make an end.

13. For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not.

14. And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever.

15. And Samuel lay until the morning, and opened the doors of the house of the Lord. And Samuel feared to shew Eli the vision.

16. Then Eli called Samuel, and said, Samuel, my son. And he answered, Here am I.

17. And he said, What is the thing that the Lord hath said unto thee? I pray thee hide it not from me: God do so to thee, and more also, if thou hide any thing from me of all the things that he said unto thee.

18. And Samuel told him every whit, and hid nothing from him. And he said, It is the Lord: let him do what seemeth him good.

19. And Samuel grew, and the Lord was with him, and did let none of his words fall to the ground.

20. And all Israel from Dan even to Beer-sheba knew

that Samuel was established to be a prophet of the Lord.

21. And the Lord appeared again in Shiloh: for the Lord revealed himself to Samuel in Shiloh by the word of the Lord.

2 *Kings* 14

In the second year of Joash son of Jehoahaz king of Israel reigned Amaziah the son of Joash king of Judah.

2. He was twenty and five years old when he began to reign, and reigned twenty and nine years in Jerusalem. And his mother's name was Jehoaddan of Jerusalem.

3. And he did that which was right in the sight of the Lord, yet not like David his father: he did according to all things as Joash his father did.

4. Howbeit the high places were not taken away: as yet the people did sacrifice and burnt incense on the high places.

5. And it came to pass, as soon as the kingdom was confirmed in his hand, that he slew his servants which had slain the king his father.

6. But the children of the murderers he slew not: according unto that which is written in the book of the law of Moses, wherein the Lord commanded, saying, The fathers shall not be put to death for the children, nor the children be put to death for the fathers; but every man shall be put to death for his own sin.

7. He slew of Edom in the valley of salt ten thousand, and took Selah by war, and called the name of it Joktheel unto this day.

8. Then Amaziah sent messengers to Jehoash, the son of Jehoahaz son of Jehu, king of Israel, saying, Come, let us look one another in the face.

9. And Jehoash the king of Israel sent to Amaziah king of Judah, saying, The thistle that was in Lebanon sent to

the cedar that was in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast that was in Lebanon, and trode down the thistle.

10. Thou hast indeed smitten Edom, and thine heart hath lifted thee up: glory of this, and tarry at home: for why shouldest thou meddle to thy hurt, that thou shouldest fall, even thou, and Judah with thee?

11. But Amaziah would not hear. Therefore Jehoash king of Israel went up; and he and Amaziah king of Judah looked one another in the face at Bethshemesh, which belongeth to Judah.

12. And Judah was put to the worse before Israel; and they fled every man to their tents.

13. And Jehoash king of Israel took Amaziah king of Judah, the son of Jehoash the son of Ahaziah, at Bethshemesh, and came to Jerusalem, and brake down the wall of Jerusalem from the gate of Ephraim unto the corner gate, four hundred cubits.

14. And he took all the gold and silver, and all the vessels that were found in the house of the Lord, and in the treasures of the king's house, and hostages, and returned to Samaria.

15. Now the rest of the acts of Jehoash which he did, and his might, and how he fought with Amaziah king of Judah, are they not written in the book of the chronicles of the kings of Israel?

16. And Jehoash slept with his fathers, and was buried in Samaria with the kings of Israel; and Jeroboam his son reigned in his stead.

17. And Amaziah the son of Joash king of Judah lived after the death of Jehoash son of Jehoahaz king of Israel fifteen years.

18. And the rest of the acts of Amaziah, are they not written in the book of the chronicles of the kings of Judah?

19. Now they made a conspiracy against him in Jerusalem: and he fled to Lachish; but they sent after him to Lachish, and slew him there.

20. And they brought him on horses: and he was buried at Jerusalem with his fathers in the city of David.

21. And all the people of Judah took Azariah, which was sixteen years old, and made him king instead of his father Amaziah.

22. He built Elath, and restored it to Judah, after that the king slept with his fathers.

23. In the fifteenth year of Amaziah the son of Joash king of Judah Jeroboam the son of Joash king of Israel began to reign in Samaria, and reigned forty and one years.

24. And he did that which was evil in the sight of the Lord: he departed not from all the sins of Jeroboam the son of Nebat, who made Israel to sin.

25. He restored the coast of Israel from the entering of Hamath unto the sea of the plain, according to the word of the Lord God of Israel, which he spake by the hand of his servant Jonah, the son of Amittai, the prophet, which was of Gath-hepher.

26. For the Lord saw the affliction of Israel, that it was very bitter: for there was not any shut up, nor any left, nor any helper for Israel.

27. And the Lord said not that he would blot out the name of Israel from under heaven: but he saved them by the hand of Jeroboam the son of Joash.

28. Now the rest of the acts of Jeroboam, and all that he did, and his might, how he warred, and how he recovered Damascus, and Hamath, which belonged to Judah, for Israel, are they not written in the book of the chronicles of the kings of Israel?

29. And Jeroboam slept with his fathers, even with the kings of Israel; and Zachariah his son reigned in his stead.

Job 28

Surely there is a vein for the silver, and a place for gold where they fine it.

2. Iron is taken out of the earth, and brass is molten out of the stone.

3. He setteth an end to darkness, and searcheth out all perfection: the stones of darkness, and the shadow of death.

4. The flood breaketh out from the inhabitant; even the waters forgotten of the foot: they are dried up, they are gone away from men.

5. As for the earth, out of it cometh bread: and under it is turned up as it were fire.

6. The stones of it are the place of sapphires: and it hath dust of gold.

7. There is a path which no fowl knoweth, and which the vulture's eye hath not seen:

8. The lion's whelps have not trodden it, nor the fierce lion passed by it.

9. He putteth forth his hand upon the rock; he overturneth the mountains by the roots.

10. He cutteth out rivers among the rocks; and his eye seeth every precious thing.

11. He bindeth the floods from overflowing; and the thing that is hid bringeth he forth to light.

12. But where shall wisdom be found? and where is the place of understanding?

13. Man knoweth not the price thereof; neither is it found in the land of the living.

14. The depth saith, It is not in me: and the sea saith, It is not with me.

15. It cannot be gotten for gold, neither shall silver be weighed for the price thereof.

16. It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire.

17. The gold and the crystal cannot equal it: and the exchange of it shall not be for jewels of fine gold.

18. No mention shall be made of coral, or of pearls: for the price of wisdom is above rubies.

19. The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold.

20. Whence then cometh wisdom? and where is the place of understanding?

21. Seeing it is hid from the eyes of all living, and kept close from the fowls of the air.

22. Destruction and death say, We have heard the fame thereof with our ears.

23. God understandeth the way thereof, and he knoweth the place thereof.

24. For he looketh to the ends of the earth, and seeth under the whole heaven;

25. To make the weight for the winds; and he weigheth the waters by measure.

26. When he made a decree for the rain, and a way for the lightning of the thunder:

27. Then did he see it, and declare it; he prepared it, yea, and searched it out.

28. And unto man he said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding.

Job 38

Then the Lord answered Job out of the whirlwind, and said,

2. Who is this that darkeneth counsel by words without knowledge?

3. Gird up now thy loins like a man; for I will demand of thee, and answer thou me.

4. Where wast thou when I laid the foundations of the

earth? declare, if thou hast understanding.

5. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?

6. Whereupon are the foundations thereof fastened? or who laid the corner stone thereof;

7. When the morning stars sang together, and all the sons of God shouted for joy?

8. Or who shut up the sea with doors, when it brake forth, as if it had issued out of the womb?

9. When I made the cloud the garment thereof, and thick darkness a swaddlingband for it,

10. And brake up for it my decreed place, and set bars and doors,

11. And said, Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed?

12. Hast thou commanded the morning since thy days; and caused the dayspring to know his place;

13. That it might take hold of the ends of the earth, that the wicked might be shaken out of it?

14. It is turned as clay to the seal; and they stand as a garment.

15. And from the wicked their light is withholden, and the high arm shall be broken.

16. Hast thou entered into the springs of the sea? or hast thou walked in the search of the depth?

17. Have the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death?

18. Hast thou perceived the breadth of the earth? declare if thou knowest it all.

19. Where is the way where light dwelleth? and as for darkness, where is the place thereof,

20. That thou shouldest take it to the bound thereof, and that thou shouldest know the paths to the house thereof?

21. Knowest thou it, because thou wast then born? or because the number of thy days is great?

22. Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail,

23. Which I have reserved against the time of trouble, against the day of battle and war?

24. By what way is the light parted, which scattereth the east wind upon the earth?

25. Who hath divided a watercourse for the overflowing of waters, or a way for the lightning of thunder;

26. To cause it to rain on the earth, where no man is; on the wilderness, wherein there is no man;

27. To satisfy the desolate and waste ground; and to cause the bud of the tender herb to spring forth?

28. Hath the rain a father? or who hath begotten the drops of dew?

29. Out of whose womb came the ice? and the hoary frost of heaven, who hath gendered it?

30. The waters are hid as with a stone, and the face of the deep is frozen.

31. Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion?

32. Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sons?

33. Knowest thou the ordinances of heaven? canst thou set the dominion thereof in the earth?

34. Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee?

35. Canst thou send lightnings, that they may go, and say unto thee, Here we are?

36. Who hath put wisdom in the inward parts? or who hath given understanding to the heart?

37. Who can number the clouds in wisdom? or who can stay the bottles of heaven,

38. When the dust groweth into hardness, and the clods cleave fast together?

39. Wilt thou hunt the prey for the lion? or fill the appetite of the young lions,

40. When they couch in their dens, and abide in the covert to lie in wait?

41. Who provideth for the raven his food? when his young ones cry unto God, they wander for lack of meat.

Job 39

Knowest thou the time when the wild goats of the rock bring forth? or canst thou mark when the hinds do calve?

2. Canst thou number the months that they fufil? or knowest thou the time when they bring forth?

3. They bow themselves, they bring forth their young ones, they cast out their sorrows.

4. Their young ones are in good liking, they grow up with corn; they go forth, and return not unto them.

5. Who hath sent out the wild ass free? or who hath loosed the bands of the wild ass?

6. Whose house I have made the wilderness, and the barren land his dwellings.

7. He scorneth the multitude of the city, neither regardeth he the crying of the driver.

8. The range of the mountains is his pasture, and he searcheth after every green thing.

9. Will the unicorn be willing to serve thee, or abide by thy crib?

10. Canst thou bind the unicorn with his band in the furrow? or will he harrow the valleys after thee?

11. Wilt thou trust him, because his strength is great? or wilt thou leave thy labour to him?

12. Wilt thou believe him, that he will bring home thy seed, and gather it into thy barn?

13. Gavest thou the goodly wings unto the peacocks? or wings and feathers unto the ostrich?

14. Which leaveth her eggs in the earth, and warmeth them in dust,

15. And forgetteth that the foot may crush them, or that the wild beast may break them.

16. She is hardened against her young ones, as though they were not her's; her labour is in vain without fear;

17. Because God hath deprived her of wisdom, neither hath he imparted to her understanding.

18. What time she lifteth up herself on high, she scorneth the horse and his rider.

19. Hast thou given the horse strength? hast thou clothed his neck with thunder?

20. Canst thou make him afraid as a grasshopper? the glory of his nostrils is terrible.

21. He paweth in the valley, and rejoiceth in his strength: he goeth on to meet the armed men.

22. He mocketh at fear, and is not affrighted; neither turneth he back from the sword.

23. The quiver rattleth against him, the glittering spear and the shield.

24. He swallowed the ground with fierceness and rage: neither believeth he that it is the sound of the trumpet.

25. He saith among the trumpets, Ha, ha; and he smelleth the battle afar off, the thunder of the captains, and the shouting.

26. Doth the hawk fly by thy wisdom, and stretch her wings toward the south?

27. Doth the eagle mount up at thy command, and make her nest on high?

28. She dwelleth and abideth on the rock, upon the crag of the rock, and the strong place.

29. From thence she seeketh the prey, and her eyes behold afar off.

30. Her young ones also suck up blood: and where the slain are, there is she.

Job 40

Moreover the Lord answered Job, and said,

2. Shall he that contendeth with the Almighty instruct him? he that reproveth God, let him answer it.

Ecclesiastes 3

To every thing there is a season, and a time to every purpose under the heaven:

2. A time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted;

3. A time to kill, and a time to heal; a time to break down, and a time to build up;

4. A time to weep, and a time to laugh; a time to mourn, and a time to dance;

5. A time to cast away stones, and a time to gather stones together; a time to embrace, and a time to refrain from embracing;

6. A time to get, and a time to lose; a time to keep, and a time to cast away;

7. A time to rend, and a time to sew; a time to keep silence, and a time to speak;

8. A time to love, and a time to hate; a time of war, and a time of peace.

9. What profit hath he that worketh in that wherein he laboureth?

10. I have seen the travail, which God hath given to the sons of men to be exercised in it.

11. He hath made every thing beautiful in his time: also he hath set the world in their heart, so that no man can find

out the work that God maketh from the beginning to the end.

12. I know that there is no good in them, but for a man to rejoice, and to do good in his life.

13. And also that every man should eat and drink, and enjoy the good of all his labour, it is the gift of God.

14. I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth it, that men should fear before him.

15. That which hath been is now; and that which is to be hath already been; and God requireth that which is past.

16. And moreover I saw under the sun the place of judgment, that wickedness was there; and the place of righteousness, that iniquity was there.

17. I said in mine heart, God shall judge the righteous and the wicked: for there is a time there for every purpose and for every work.

Ecclesiastes 11

Cast thy bread upon the waters: for thou shalt find it after many days.

2. Give a portion to seven, and also to eight; for thou knowest not what evil shall be upon the earth.

3. If the clouds be full of rain, they empty themselves upon the earth: and if the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be.

4. He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap.

5. As thou knowest not what is the way of the spirit, nor how the bones do grow in the womb of her that is with child: even so thou knowest not the works of God who maketh all.

6. In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall

prosper, either this or that, or whether they both shall be alike good.

7. Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun:

8. But if a man live many years, and rejoice in them all; yet let him remember the days of darkness; for they shall be many. All that cometh is vanity.

9. Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment.

10. Therefore remove sorrow from thy heart, and put away evil from thy flesh: for childhood and youth are vanity.

Ecclesiastes 12

Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them;

2. While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain:

3. In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened,

4. And the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of musick shall be brought low;

5. Also when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the streets:

6. Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern.

7. Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.

8. Vanity of vanities, saith the preacher; all is vanity.

9. And moreover, because the preacher was wise, he still taught the people knowledge; yea, he gave good heed, and sought out, and set in order many proverbs.

10. The preacher sought to find out acceptable words: and that which was written was upright, even words of truth.

11. The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one shepherd.

12. And further, by these, my son, be admonished: of making many books there is no end; and much study is a weariness of the flesh.

13. Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man.

14. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.

The Song of Solomon 1

The song of songs, which is Solomon's.

2. Let him kiss me with the kisses of his mouth: for thy love is better than wine.

3. Because of the savour of thy good ointments thy name is as ointment poured forth, therefore do the virgins love thee.

4. Draw me, we will run after thee: the king hath brought

me into his chambers: we will be glad and rejoice in thee, we will remember thy love more than wine: the upright love thee.

5. I am black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon.

6. Look not upon me, because I am black, because the sun hath looked upon me: my mother's children were angry with me; they made me the keeper of the vineyards; but mine own vineyard have I not kept.

7. Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon: for why should I be as one that turneth aside by the flocks of thy companions?

8. If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds' tents.

9. I have compared thee, O my love, to a company of horses in Pharaoh's chariots.

10. Thy cheeks are comely with rows of jewels, thy neck with chains of gold.

11. We will make thee borders of gold with studs of silver.

12. While the king sitteth at his table, my spikenard sendeth forth the smell thereof.

13. A bundle of myrrh is my wellbeloved unto me; he shall lie all night betwixt my breasts.

14. My beloved is unto me as a cluster of camphire in the vineyards of En-gedi.

15. Behold, thou art fair, my love; behold, thou art fair; thou hast doves' eyes.

16. Behold, thou art fair, my beloved, yea, pleasant: also our bed is green.

17. The beams of our house are cedar, and our rafters of fir.

The Song of Solomon 2

I am the rose of Sharon, and the lily of the valleys.

2. As the lily among thorns, so is my love among the daughters.

3. As the apple tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste.

4. He brought me to the banqueting house, and his banner over me was love.

5. Stay me with flagons, comfort me with apples: for I am sick of love.

6. His left hand is under my head, and his right hand doth embrace me.

7. I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake my love, till he please.

8. The voice of my beloved! behold, he cometh leaping upon the mountains, skipping upon the hills.

9. My beloved is like a roe or a young hart: behold, he standeth behind our wall, he looketh forth at the windows, shewing himself through the lattice.

10. My beloved spake, and said unto me, Rise up, my love, my fair one, and come away.

11. For, lo, the winter is past, the rain is over and gone;

12. The flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land;

13. The fig tree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away.

14. O my dove, that art in the clefts of the rock, in the secret places of the stairs, let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely.

15. Take us the foxes, the little foxes, that spoil the vines: for our vines have tender grapes.

16. My beloved is mine, and I am his: he feedeth among the lilies.

17. Until the day break, and the shadows flee away, turn, my beloved, and be thou like a roe or a young hart upon the mountains of Bether.

BOOK IV
BUDDHISM

BUDDHISM

Buddhism is a Western term for the faith ushered in by the Buddha. In its original sense it is termed the Buddha Dhammu, the latter word being the Pali version of the Sanskrit Dharma or Dharm, meaning Faith.

The world of Buddhism is divided, broadly speaking, into two great Schools, the one including Ceylon, Burma, Siam, and parts of India (which is, however, no longer a Buddhist country), calling itself the *Thera Vada,* or Teaching of the Elders, and the other, covering Japan and China, Tibet and South Mongolia, forming the Northern or *Mahayana* School. The former claims to have preserved the Teaching of the Buddha as given to the people, but in the opinion of some is apt to stress the *letter* of his Teaching, and to ignore its relation to the larger body of Truth of which it is an indivisible part. The Mahayana, or Great Vehicle, has gone to the opposite extreme, and while containing the inner Teaching of the All-Enlightened One, has let creep in through excessive tolerance a host of practices quite alien to Buddhism. These Schools, however, are two aspects of a whole, and only a study of both will reveal the whole of Buddhism.

As this religion is indissolubly associated with the personality of Buddha in infinitely greater degree than Islam is with the Prophet Mohamed or Judaism with Moses, it is necessary to know something regarding the life-story of Buddha, the Enlightened One.

Gotama the Buddha was born about 560 B.C. in Northern India, the son of a reigning prince. At the age of thirty, dissatisfied with the idle luxury of palace life, he set forth as a beggar, penniless and alone, to seek deliverance for all mankind from the suffering which he found to permeate

existence in whatever form. After years of lonely experiment and search, he attained to self-enlightenment, and became the Buddha, the "All-Enlightened One." For five and forty years he wandered over Northern India teaching all who came to him the nature of existence and the Way which leads to deliverance from its suffering. Finally, at the age of eighty, he passed away. His Teaching was carried far and wide, until to-day one-third of all humanity regards the Buddha as the All-Enlightened, All-Compassionate Teacher of the Way.

The essence of this faith can best be based upon an extract from The Bhikkhu Subhadra:

"Buddhism teaches the way to perfect goodness and wisdom without a personal God; the highest knowledge without a 'revelation'; a moral world-order and just retribution, carried out of necessity by reason of the laws of nature of our own being; continued existence without a separate 'immortal soul'; eternal bliss without a local heaven; the possibility of redemption without a vicarious redeemer, a salvation in which everyone is his own saviour, and which can be obtained in this life and on this earth by the exercise of one's own faculties, without prayers, sacrifices, penances or ceremonies, without ordained priests, without the mediation of saints, and without Divine Grace."

BUDDHISM AND THE "GOD" IDEA

When the Buddhists are questioned regarding their rejection of a personal God, and accused of being atheists, they reply by saying that if by atheist you mean one who rejects the concept of a personal God, we are. But if you mean by that term one who entirely rejects the idea of a Reality or Noumenon behind phenomena, we are not. Therefore, if by the word religion you mean a way of thinking and a mode of life calculated to align the individual with the

universal Law, then Buddhism is a religion. But in terms of accepted terminology it is safer to classify it as a Moral Philosophy. It is rather a philosophic discipline; a mode of life in conformity with a particular point of view.

Buddhism, it is further stated, analyses that complex collection of conflicting ideas comprised in the term "God" with the same scientific accuracy with which it analyses the component factors of the notion "Man." The result of such analysis is to prove the current ideas on God, Soul, and Man to be inaccurate and inadequate.

For an explicit reply whether there is a God the Buddha "maintained a noble silence." If there *is* a Causeless Cause of all Causes, an Ultimate Reality, a Boundless Light, an Eternal Noumenon behind phenomena, it must clearly be infinite, unlimited, unconditioned, and without attributes. We, on the other hand, are clearly finite, and limited and conditioned by, if not composed of, innumerable attributes. It follows that we can neither define, describe, nor usefully discuss the nature of That which is necessarily beyond the comprehension of our finite consciousness. It may be indicated by negatives and described indirectly by analogy, symbols, and glyphs, but otherwise it must ever remain in its truest sense unknown and unexpressed, as being to us in our present state unknowable and inexpressible.

It is a deep-rooted tendency of the human mind to attempt to drag the Infinite down to its own level, and to personify that which must ever remain an abstraction. Hence they themselves create a pale and distorted reflection of that Ultimate, Unchanging Reality, and worship it as God. Such anthropomorphic Deities may serve the purpose of the mentally immature, but will be rejected by every thinking man, so holds the Buddhist.

Further, the Buddhist sees around him a world which can be shown in all its parts to be impermanent and unreal. If

all that we know is unreal, finite, and transitory, logic demands the polar opposite in a Real which is both infinite and eternal. As a shadow needs its substance, as a reflection its object, so the provable unreality of Life as we know it necessitates an Ultimate Reality of which this Universe is the periodic and fleeting manifestation. "There is, O Bhikkhus, an unborn, unoriginated, uncreated, unformed. Were there not, there would be no escape from the world of the born, the originated, the created, the formed."

But there is no description of Reality. There is a saying: "If thou knowest the Uncreate, thou hast found deliverance." It is enough that reason, tradition, and the intuition have ever been at one in refusing to admit this Wheel of Woe to be the answer to the Riddle of Life. All agree that there must be a Beyond, a changeless Silence and a Peace.

Buddha's whole aim was to point out to men two things. First, the uselessness of idle speculation on matters incapable of proof or disproof, and which had no immediate bearing on the problem of emancipation, and secondly, the immediate necessity of finding, and of themselves using some means of escape from this "vale of tears" as the first step towards the direct knowledge of the deeper Wisdom which they sought. Had the Buddha added to their theories yet another of his own, which, though based on personal experience, could only be considered by his hearers as a theory incapable of proof, he would have helped them not at all. His whole aim was to lead their minds to practical considerations of self-development. "Just as, O Bhikkhus, the great ocean has but one taste, the taste of salt, so, O Bhikkhus, this Doctrine has but one taste, the taste of Deliverance." In brief, his Teaching was the clearly expressed minimum which is the pre-requisite for individual contact with the Buddha-Wisdom itself. He drew men's attention to matters of more immediate importance. He

began with an analysis of Life as we know it, not with an account of a First Beginning which would be neither useful to, nor understood by his hearers.

The student, then, having by observation and deduction arrived at an intellectual grasp of Buddhism, must now tread the Way for himself. Truth intellectually acquired has little influence over a man's conduct, as may be seen from many a so-called student of Buddhism or any other religion, and is therefore barren as a means of liberation from the Wheel. Wisdom cannot be obtained vicariously. Each must ultimately learn for himself, for even "Buddhas do but point the Way." For before knowledge can be transmuted into Wisdom it must be tested in the crucible of daily life and slowly built into character. So, little by little, the seeker develops his own inner powers, until in time his consciousness merges into Wisdom itself, and he henceforth *knows,* as apart from believing, that Truth which the Buddha proclaimed might be known by all who choose to tread the age-long Middle Way. For the Supreme Wisdom itself can never be revealed to men. All that even a Buddha could say would be: "I have found the hidden Way to Truth and trodden it. That Truth is here before my eyes, for it is very part of me. I have proclaimed to all men how it may be found. Let those who weary of illusion follow in the self-same Way."

The Buddha asked his followers to believe nothing that could not be verified by the experience of the senses, and the simple inferences from knowledge so obtained. Buddhism is, therefore, very different from "Divine Revelation" in the sense of a series of dogmatic statements to be accepted on blind faith. Yet if by the word "revelation" be meant a re-pointing out of an ever-existing Way to Truth which had in time become obscured by human ignorance, then Buddhism is, so considers the Buddhist, a revelation,

for the Buddha repeatedly proclaimed that his mission was *once more* to point out the Way.

THE CHARACTERISTICS OF EXISTENCE

All forms of life can be shown to have three characteristics in common: impermanence, suffering, and an absence of permanent " soul " which separates each from every other form of life. The Buddha pointed out how no single thing is the same at this moment as it was one moment ago. Even the " everlasting hills " are slowly being worn away by the wind and rain, and it is said that every particle of the human body, even the hardest, is replaced every seven years.

Like all other natural processes, change is cyclic. It is as an ever-rolling wheel with four spokes—Birth, Growth, Decay and Death. Every form that comes into being goes through each stage in turn, and naught can stay the hand of time. The same applies to man-made objects and institutions.

And we now come to the central theme, the starting-point or basis of the Buddhist doctrine. The omnipresence of suffering or disharmony is a doctrine that can be grasped, it is said, by the growing mind only when the hour is ripe. The fact that any individual proves incapable of understanding even a little of what it implies merely shows him to be not yet ready for escape from a condition of things with which he is quite content. The Buddha asked men to consider that " Birth is suffering, decay is suffering, disease is suffering, death is suffering. Union with the unpleasant is suffering, separation from the pleasant is suffering, and every craving that remains unsatisfied is suffering."

Be it noted that the word " suffering " is only one English translation of the Pali word *Dukkha,* which includes all that we understand by pain, illness, disease—physical and mental —including such minor forms as disharmony, discomfort,

irritation or friction, or, in a philosophic sense, the awareness of incompleteness or imperfection. It is dissatisfaction and discontent, the opposite of all that we mentally include in the terms well-being, perfection, wholeness, bliss. Taking the word in this sense, can one dispute the all-embracing dictum of the Buddha quoted above, challenges the Buddhist? Are not all the natural processes associated with suffering, and what have we gained in experience for which we have not paid in pain? "Suffering is common to all; life is a wheel and good fortune is unstable."

And it is not by mere reasoning that the Buddhist claims to prove suffering as the integral part of life, for they continue that where there is ceaseless change, there must also, in a world that is not mere machinery, but which is affected by the conflicting influence of countless decisions of the human will, of necessity co-exist disharmony and friction, with consequent irritation and discontent. Nothing can remain still for a single instant, and yet movement in any direction involves some measure, however slight, of pain.

Again, believing in an ultimate indescribable Reality of which this Universe is the periodic manifestation, they consider that a duality, "Be-ness" as opposed to being, "Sistence" as opposed to *ex*istence, the Noumenon as opposed to phenomena, is established. But duality is of necessity unstable, and all the mystics of the ages have agreed in yearning for a return to That from which they came.

There can be no abiding peace in a world of illusion.

The analogy of degree further assists them. Clearly disease is painful: but who is truly well? Old age gives rise to suffering, but age is a matter of degree, while adolescence knows the corresponding pang of immaturity. Growing is as painful as dying.

Can there be no happiness in all human endeavour for

a Buddhist? To which it is stated that happiness is a word of many meanings, ranging from the purest bliss down to the drunkard's placid content at being temporarily free from care, but taking the word in its most usual meaning: Life as we know it is expressed through millions of units, large and small, each striving towards its own ideal. But whether the end in view be good or bad, the interaction of such opposing ideals, ranging as they do from the purest altruism to the lowest form of selfishness, must inevitably cause constant friction and disharmony. Again, all effort, whether towards base or noble ends, involves a striving to become something different, something more, and this ceaseless "becoming-something-else" is in itself, as we have seen, productive of disharmony and discontent. Therefore, though a given individual may at a given moment consider himself happy, each one of the circumstances which compose that state of contentment is in a process of change; hence, the moment a change in any one of them disturbs the harmony of the whole, his "happiness" is ended.

No Buddhist seeks happiness as ordinarily understood, for, according to the followers of Buddha, most men seek a fool's paradise, a temporary condition of self-induced *mâyâ* or illusion, a halting by the wayside to pluck the poisoned fruits of self, in that it can only be obtained by selfishly ignoring the hopeless misery of our fellow-men. Selfish happiness is at the best temporary, and its exclusive, separate nature reacts in time as pain. True happiness, as has been pointed out by all the great Teachers of whom we have record, and as may be proved by all who care to test it for themselves, is only to be found in ceaseless altruistic effort on behalf of suffering mankind. Life being one, we can never be perfectly happy until all are as happy as we are; but the nearest approach to perfect happiness is to be found in trying to remove the unhappiness of others; therefore, the

pursuit of happiness is permissible so long as it be sought in the proper way. But if sought in the wrong way it will never be found, for selfishness is essentially separative and exclusive, and, as such, is an offence against the One Life. Hence the futility of seeking happiness for oneself at the expense of one's fellow-men. And pleasure is equally a delusion, for is pleasure pleasure, or is pleasure sure gilded pain, asks the Buddhist?

But Buddhism is neither pessimistic nor optimistic. Both are extremes, and in all things the Buddha proclaimed the Middle Way. As Professor Bosanquet says: "I believe in optimism, but I add that no optimism is worth its salt that does not go all the way with pessimism and arrive at a point beyond it." As J. E. Ellam wrote: "It is a perfectly natural trait in human nature that we should turn away from the disagreeable and thrust it out of sight. It is far more pleasant to dwell in a fool's paradise than in a wise man's purgatory. But the truly wise man . . . seeks to see life as it is, and to see it *whole*."

Before we can escape from suffering we must face its existence and analyse its cause—desire. Such are the first two of the Four Noble Truths and as such they are pessimistic, but in Buddhism "there is no resignation to a common inevitable doom. The natural instinct to avoid pain and to make for its opposite is encouraged," though "particular painful experiences are to be patiently endured."

Buddhism is, therefore, a philosophy of suffering. If life is filled with suffering, and if suffering is the means by which we learn the lessons we are here to learn, is it not foolish to attempt to run away from school? Rather should we suffer gladly that we may become free, and thereby gain an inner poise and self-detachment from our own suffering by doing all we can to alleviate that of others; for while sorrow, like a clinging creeper, winds itself about the heart

of man, the pursuit of earthly pleasure is an idle dream.

The Bhikku Silacara says: "There is a reason for the reiteration of the truth of suffering. That it is an extreme view may be granted, yet it is absolutely necessary to counterbalance the other equally extreme view, so that from the opposition of the two a juster equilibrium may result." For although the doctrine of *Dukkha* is, taken by itself, "an extreme view," it provides, when considered in conjunction with the complementary doctrine of Deliverance, a philosophy that is all-sufficient for the immediate needs of men.

The object of the Buddha's teaching was to make man realize that life is something to be transcended rather than "enjoyed," and to show them how this might be done. To this end it was necessary to point out the unpleasant nature of their plaything, Life, before leading them on to something worthier of their attention. No man can be released from the Wheel of Rebirth until he realizes he is bound upon it, for none can save another from illusion; each must ultimately liberate himself. Hence the first step was to lead men to a calm examination of the facts, and then to show to such as yearned for freedom how that freedom was to be attained.

THE FOUR NOBLE TRUTHS

In the course of his forty-five years of teaching, the Buddha is reported as having again and again laid down what he considered to be the essential philosophy of everyday life, and this epitome he called the Four Noble Truths. Other systems of philosophy have given accounts, necessarily incomplete, of various aspects of that body of truth we call the Buddha-Wisdom, but the distinctive feature of the Buddha's teaching was his unwillingness to give his hearers any further material for argument on a subject which the intellect alone could never understand. He preferred to point out how the Truth itself might be attained by every

man by the slow development of the latent faculties within.

Once, when two venerable Sages were discussing the Buddha's teaching, the first one, Sariputta, asked: "Does the Tathagata exist beyond death?" "That," replied the other, Kassapa by name, "is undeclared." The same answer was given to the questions: "Does then the Tathagata not exist beyond death, or both exist and not exist, or neither exist nor not exist?" Asked why this information was undeclared, Kassapa replied: "These questions are unprofitable . . . are not concerned with the first principles of the holy life . . . do not conduce to calm, to supernormal wisdom, nor to Nirvana. But this has been declared by him: That this is Suffering; that this is the Cause of Suffering; that this is the End of Suffering; that this is the Way that leads to the End of Suffering. . . . This conduces to calm, to supernormal wisdom, to Nirvana."

This story applies to most of those problems on which the mind of man has ever sought enlightenment, the answer to which, however, even if apparently found, would be of little or no service to the finder in gaining liberation from the Wheel. Throughout his whole long life the Buddha consistently proclaimed that none could save his brother from the Wheel. The final Truth can never be revealed to men, but each must ultimately find it for himself. Hence his advice to set about the search without delay. The Way thereto was pointed out, but each would have to tread it for himself. It is as though a man sought knowledge of a certain city, and by much questioning of learned men and poring over books he found out this and that. And then the Buddha was consulted, who replied: "See, Brother, yonder lies the city, and here before you lies the Way. Tread that Way and you will find it for yourself: none hinders you."

Again, in the Majjhima Nikaya the Buddha gives a

graphic description of such men as wander in the maze of dialectics heedless of the fact that with all their intellectual brilliance they were none the less fast bound upon the Wheel. " Suppose a man were pierced with a poisoned arrow and his friends were to summon a surgeon. And suppose that man were to say: ' You may not pull out the arrow until I know whether the man who shot it is of this clan or that; whether tall or short; whether the bow was long or short and the bowstring made of this or of that '; . . . that man would die, but still these matters would not be found out by him. Just so is he who says: ' I will not listen to the All-Enlightened One until I know whether the world be eternal or not, whether the Tathagata exists beyond death or not '; . . . such an one would die but would not learn these things. But I declare that whether these things are so or not, there is suffering, grief, despair, and of these things I teach the end."

Now as to those truths. The first is one of the Three Signs of Being—SUFFERING. " Which, O Bhikkhus, think you is the greater; the tears which you have poured out, wailing and lamenting on this long pilgrimage . . . joined to the unloved, separated from the loved; or the waters of the Four Great Seas? "

Such is the disease that needs a Buddha's curing, and the diagnosis of the All-Enlightened One proclaimed its cause to be desire, the never-ending craving of the senses, the selfish grasping of the " lower self," indifferent to the needs and claims of others, the thirst for sentient existence. But a cure for the disease has been discovered and a prescription given by the Buddha. If the first two truths be pessimistic, the third and fourth are as trumpet calls to those who " travail and are heavy laden," for they proclaim the End of Suffering by the elimination of its cause, desire, accomplished by the treading of the Eightfold Path.

It is the ultimate minimum that each must understand. Even if a man knows nothing of such questions as the nature of the self, or of the Universe, of the life after death, or what it is that is reborn, it is no matter, for of these things the Buddha said: "This question is not calculated to profit, to perfect calm, to supernormal wisdom, to Nirvana." But let a man realize to the full these four great propositions and he will need nothing more, for whereas human knowledge is, at the best, composed of fragments of the Truth, the Noble Eightfold Path is, as we have said, a way to Truth itself. Therefore, the sooner these truths are learnt the sooner will each sufferer be free, for it is "through not understanding, through not penetrating the Four Aryan Truths, O Bhikkhus, that we have wandered round this long, long journey, you and I."

Just as "suffering" is but a partial and somewhat misleading translation of *dukkha*, so "desire," unless explained, is hardly an accurate translation of the Pali term *tanha* (in Sanskrit *trishna*), for desire appears in many forms, ranging from ungovernable lust to the purest yearning for the helping of mankind.

Tanha means in the first place that craving which supplies the binding force to hold men on the Wheel of Rebirth, its nearest Western equivalent being "Will to Live."

Verily it is this thirst or craving, causing the renewal of existence, accompanied by sensual delight, seeking satisfaction now here, now there—the craving for the gratification of the passions, for continued existence in the worlds of sense.

In brief, desire means those inclinations which tend to continue or increase separateness, the separate existence of the subject of desire; in fact all forms of selfishness, the essence of which is desire for self at the expense, if necessary, of all other forms of life.

This desire is, then, the cause of suffering: because all that tends towards separateness is contrary to the Law of the Universe, which tends towards harmonious co-operation between its parts. Again, Life being one, all that tends to separate one aspect from another must needs cause suffering to the unit that even unconsciously works against the Law. Man's duty to his brothers is to understand them as extensions, other aspects of himself, as being fellow facets of the same Reality.

Again, from the viewpoint of the individual, are not most of the "ills that flesh is heir to" caused by thwarted personal desire? What is disappointment but desire unsatisfied? From what does anger usually spring if not from the action of another that is contrary to one's wish, and whence come worry and anxiety if not from the fear that things will not fall out as we would have them, were they subject to our will? But slay the desires of self and "learn to wish that all shall come to pass exactly as it does" and there will ensue that calm, unutterable peace of mind which only comes when self, the lower separated self, is dead. "To-morrow my business will prosper, or it will not, my friend will recover, or he will not, I shall receive the reward of my labours in regard to this or that, or I shall not." What then? To a philosopher these things are of no importance. Nor is it a blind fatalism, for it is a man's duty to do the work in hand to the best of his ability, but his workmanship is in no way enhanced by fretful desire for recognition, or constant anxiety as to the nature of the result. If the latter is under his control, let him do all he can towards making it as he would have it be; if it is not, surely it is foolish of him to waste emotion on an outcome over which he has no control. Until humanity can consciously control its destiny, to desire, from whatever motive, that events should fall out in this way or in that is waste of time, while

such desires as aim at purely selfish ends are as foolish as the million millionth part of a vast united Whole striving to attain its own ambition in defiance of the unconsulted millions that remain. All Life is One, and what is unselfishness, the greatest of all virtues, but a calm indifference to personal concerns so long as others be assisted to the best of one's ability? It follows that it is the never-ending cry of "I want this" and "I want that" that is the greatest cause of man-made suffering. But right desires are to be encouraged. To one who really understands the Three Signs of Being, life can have no attraction. To such it is merely a school in which certain lessons must be learnt, in which the ignorance which binds us on the Wheel of Rebirth must be removed to leave us free to seek reunion with Reality. For such a man the objects of ambition such as wealth and fame, power and the plaudits of the multitude, make no appeal. He seeks enlightenment, and therefore scorns the perishable fruits of such desires.

A Buddhist considers that his every act is based upon his knowledge of Life's unity. "I want this and that," are contrary to the law of man's being. It follows that their gratification, certainly to the extent that it is obtained at the expense of others, or leads to lack of self-control, can only end in suffering. He therefore strives to eliminate desire for self, by gradually transmuting it into the higher channels of altruistic ideals. This alone is right desire, a powerful never-ceasing will-to-help, a constant striving towards the enlightenment of mankind, based on the realization of all that the simple phrase "the Unity of Life" implies. As is said in *Light on the Path*: "When a man is able to regard his life as part of a whole, he will no longer struggle to obtain anything for himself," but will follow the immemorial law therein set out: "Desire to sow no seeds for your own harvesting; desire only to sow that seed, the fruit

of which shall feed the world."

If there were no way out of this whirlpool of desire, Buddhism would indeed be a doctrine of despair. As is said in *The Light of Asia*:

> *"If ye lay bound upon the wheel of change,*
> *And no way were of breaking from the chain,*
> *The Heart of Boundless Being is a curse,*
> *The Soul of Things fell Pain.*
> *Ye are not bound!"*

for one description of Nirvana is the dying out of the three fires of *Lobha, Dosa,* and *Moha*; Desire, Hatred, and Illusion. "What is the root of evil? Craving, hatred, and delusion are the root of evil. And what is the root of good? To be free from hatred, craving, and delusion is the root of good." From the quenching of these three fires comes Peace.

Another Buddhist belief is the idea of rebirth, as the effects in this life being the outcome of causes generated in a previous life. They describe rebirth as a corollary of Karma. He who commits an act must sooner or later reap its consequences. Would it be just, the Buddhist thinks, if by the way of suicide a man could finally end his life and so escape the consequences of a life of villainy?

But could he not suffer in the world to come the effects of deeds committed in this? Nor could he suffer completely in the next world the effects of sins committed in this, for they argue as to how can a physical cause fail to have a physical effect, whatever reflex action may be involved upon the mental or other planes? Cause and effect are equal and opposite. Now Karma involves the element of time: and they ask is it reasonable to say that all the causes generated in an average human life will produce their full

effect before the last day of that period, and can the greatest of the lessons we are here to learn be mastered in that time?

The Buddhist in this regard invites one to consider the Buddhist teaching of an ever-growing something, called for the purpose of argument " soul," which moves from life to life, now clothed in a body of this sex, race and colour, class and creed, and now in one of that, gradually mastering the lessons it is here to learn until, in the round of time, the last of the fetters of illusion is removed and this " undivided portion of the Whole " enters that Nirvana to which it ever moves.

A life on earth is, to a Buddhist, as a wayside Inn upon a long white road. At any given moment there are many travellers therein, and even as we speak more enter through the doors of Birth, and others leave—by one whose name is Death. Within the common meeting-room are met together men of every type, whose intercourse with one another forms that reaction to environment we call experience.

Such an attitude to life enormously affects all blood relationship. The child may be an older pilgrim than its parents, and at the least, is quite entitled to its point of view. In the West we say that the child of a musical father is musical (if it be so) because of its heredity. In Buddhist lands it would be explained that the child was born into a musical family, because it (the child) had developed musical propensities in previous lives, and was attracted to an environment suitable for the expression of those propensities: a reversal of the Western view of cause and effect. The age of the body is thus no criterion of the age of the Pilgrim using it.

I suppose rebirth explains the curious precocity of certain children? How else can the scores of cases now on record be explained? " Infant prodigies " are but the normal out-

come of a series of lives devoted to the evolution of a special faculty. Life does not die at the body's death, nor do the consequences of a deed. Forms are created and destroyed; they come into being, serve their purpose, and then die, but the Life within knows no such limitation.

Death, too, is by no means final. The body came into being: it must therefore one day die. Hence the Buddhist saying, "The cause of death is not disease, but birth." To mourn for the inevitable dissolution of a temporary garment is foolishness, all the more so when the man who has thus cast off his outer clothing will probably return to earth to meet again, maybe, the friends he knew before. Karma takes no reckoning of time. A bond of love or hate between two persons is a cause that will need those "persons" for the working out of its inevitable effect. Karma can wait, if need be, for ten thousand years. Death is usually nothing but a well-earned rest, when the experience, great or small, of one life is quietly digested, to appear in later lives as faculty, ability, and innate tendency. It is but an incident of life, and viewed from the standpoint of a thousand lives, an incident of as little importance and finality as sleep.

But what exactly is it that is reborn? The body dies at death, but the individual's karma, the resultant of all the causes generated by him in the past, lives on. This complex "soul," the product of ten thousand lives, is clothed, as we have seen, with divers attributes or qualities, cross-classified in early Buddhism as the *skandhas* other than the physical vehicle which dies at death. This it is, which in the intervening and subjective worlds which lie between two lives, digests the lessons of the previous life until such causes as can take effect subjectively have been transmuted into faculty and innate tendency. That which remains to incarnate afresh may be regarded as an individual, as in the Northern School of Buddhism, or as a nameless complex

residuum of karma, as in the Southern School. The danger of the former viewpoint lies in the tendency to look upon this individual as a " separated soul " eternally distinct from other forms of life. The Southern viewpoint, on the other hand, anxious to enforce the doctrine of *anatta* in its literal sense, keeps to the letter rather than to the spirit of the Buddha's metaphors. One candle lighted from another—is the light of the second the same light as the first? Such imagery has its dangers to a certain type of mind, and leads in them to logical absurdity. Yet is the simile beautiful when understood. The Light, or Life, is One; the candles, fragments of its unity. Light one candle from another and the light is the same, yet different; the same in essence, yet seeming, maybe, to the outward eye to shine more brightly than before. Perhaps the wax which formed the second candle was more purified, the wick of finer texture, and the whole created from a finer mould. To that extent the second differs from the first, yet the Light or Life was one and the same, more brightly shining in the second case because of the purer " skandhas " of its form.

Between the disputing schools the " Middle Way " is surely to regard the man of one life as the karmic child of all his lives before, the product and creation of his own deliberate past. On the one hand, man is " an undivided portion of a vast eternal Whole "; on the other hand, the nameless, soulless, outcome of the action of his *skandhas* in the past.

Perhaps the distinction between the reincarnating *individual,* and the *personality* which lasts only one life, may help to make the doctrine clear. Everyone knows from experience this fundamental difference; the rebel self which seeks the gratification of its purely selfish desires, and the ruling or controlling self which, in the knowledge of the former's wrong-doing, strives to control it as a driver

struggles to control a restive steed. Is not evolution a ceaseless warfare of the two, in which through many a bitter failure the individual learns to express himself through an ever more controlled and hence more perfect mask or personality? The brain is of the one-life personality, while memory is an attribute of the *skandhas* or individuality which, ever-changing, passes on from life to life. Hence, while the brain remembers nothing earlier than its own " creation " at the body's birth, the essential man remembers all that ever happened to him in his previous lives. When the time comes in his evolution that his consciousness can function on the plane of pure mentality, unhindered by the blinding veils of flesh and other worldly " attributes," he will perceive all previous incarnations as a line of milestones on that " Road which leads from Suffering to Peace."

To sum up, then, we note that the Buddha pointed out Four Noble Truths, which, properly understood from the Buddhist point of view, will lead man by his own exertions to the feet of Truth. The first points out that the world is filled with Suffering, discontent, disease, unhappiness, and woe. The second proves its cause to be wrong Desire, or Craving, which includes all forms of selfishness.

If this were all the Buddha's message, Buddhism would indeed be pessimism, but the Great Physician who pointed out the disease and diagnosed its cause, had found a cure for suffering, and this, the third Truth, is that by annihilating wrong desire we remove the cause of suffering.

BUDDHIST ETHICS

This third Truth follows from the second, but the fourth Truth points out the nature of the cure, a treading of the Path of Purity. This Path is a Middle Way between extremes. The steps are given in sequence, but are really parts of an undivided whole. The first is " Right," or

perfect, Understanding, an intellectual grasp of the Signs of Being and the Noble Truths. The second is Right Aims or Motive, the reason for treading the Path, the liberation of oneself and all humanity. The next four deal with the application of these two. The third, Right Speech, needs no explaining, but the fourth, Right Action, is manifold. " Cease to do evil; learn to do good; cleanse your own heart —this is the religion of the Buddhas." A Buddhist ceases to do evil by vowing to himself to observe the Precepts against taking life, stealing, sensuality, deceitfulness, and intoxication in whatever form. The first, if strictly applied, would rule out the eating of meat, for if Life be one, all forms of life are sacred, and the other Precepts are equally applied in the fullest sense, in thought as well as act. The fifth step is Right Livelihood, compatible with the above, and the sixth, Right Effort, or discrimination in the way of which one's efforts are applied. Right Concentration and Meditation are the last two steps, and between them constitute the " cleansing of one's heart." This is *Bhavana,* the control and development of the mind. As we think, so we become, or, in the words of a Buddhist Scripture, " all that we are is the result of what we have thought: it is founded upon our thoughts, it is made up of our thoughts," and action is but precipitated thought. Right Meditation leads one to the threshold of Nirvana.

There are many Fetters tangled about the soul upon its upward way. These include such vices as the delusion of self, a clinging to the personality in the false belief that it is permanent and real. Doubt, as the basis of mental idleness, is another, and a third, belief in the efficacy of rites and ceremonies. The basis of all progress is self-reliance. A Buddhist stands upon his own feet and faces life, whatever it may bring. He no more looks to the help of rites and ceremonies than to a " Saviour " who will protect him from

the consequences of his sins, for he knows that the whole of Wisdom, Strength, and Beauty are to be found within, and acts accordingly. Two more of the Fetters are sensuality and unkindliness, the latter including every form of bad temper and ill will. Nor will it avail to say that the anger was a reflection of some other man's, for "hatred ceaseth not by hatred, hatred ceaseth but by love." The sixth and seventh Fetters are desire for life in future worlds. Though clothed in far more tenuous matter, man when "dead" is none the less still bound upon the wheel of suffering, and desire, for such is foolishness. The eighth is spiritual pride, as varied in its forms as it is dangerous, and the ninth self-righteousness, which is only cast off when a man is all but perfect, for it is a subtle but pernicious form of egoism. Finally *Avidya,* Ignorance, the father of all suffering, for had we perfect knowledge we should never err.

Among the exercises which assist the disentangling of these Fetters are the Four Meditations on Benevolence or Loving-kindness; Compassion, which is understanding-love, the greatest of the Buddha virtues; Joy, the spontaneous ecstasy of selfless happiness; and calm, unruffled Equanimity.

The Nature of Man

The Buddha analysed man's nature and found a physical body, the instrument whereby he gains experience. Within this are the sensations or feelings, of whatever kind. Beyond this comes the reaction to the senses, perception of the message which they send the brain. Behind these lie the *Sankharas,* the complicated contents of the mind, including tendencies, faculties, and mental processes. Is any of these the self? The Buddha answered no, nor consciousness, which lies behind the other four. It, too, is changing all the time. Then what remains to be called an immortal soul? Remove from a clock the hands and face and case, the

springs and wheels and pins and all its other pieces, and what remains? Such is the composite mechanism of the lower, temporary self. Then what is the " self " of " self "-reliance, and what is it which moves from life to life, growing, evolving, learning all the time, until, having tasted all experience and mastered it, it enters into the silence of Nirvana? The answer may be described as character, the composite resultant of past actions, or a " soul," but it is not " immortal " in the sense of changeless, nor is it created by a God at birth. The only Reality is That of which the Universe is a reflection, and which it is futile to discuss or attempt to describe.

Karma and Rebirth

To the Buddhist the Universe is law, unswerving and immutable law. The Buddha thus described the doctrine of causation. " That being present, this becomes; from that arising this becomes; that being absent this does not become; from the ceasing of that this ceases too." He referred to this Law as *Karma* action, in the sense of cause, effect, and the relation between the two. Each act of a man, whether good or bad, is followed by an exactly equal effect, and nothing, no one, can withhold the consequences of a deed. No man can stop the force of gravity, save by exerting a force of equal power in the opposite direction. A deed is done. The consequences ripple outwards to the margin of the Universe, and then return, converging at the point where the deed was done. In the realm of morals, Karma supplies the sanction of morality. In very truth it pays one to be good, for the consequence of evil is always suffering, immediate or deferred, and the consequence of good is good. In the realm of mind, as we have seen, the effect of thought is character, for man is the child of his own thoughts. But Karma is not Nemesis or Fate. That which is done is done,

but the future is always free. That which is yet to be depends on the deeds now being done.

But though a deed and its effect are in a sense indivisible, to our limited consciousness the element of time is needed for the working out of the law. We learn by our mistakes, but we are often slow to learn. Can all the lessons in this school of Life be learnt in a few brief years? Our deeds have their effects, and after a while we learn the principle involved. From such an understanding is built up character, virtues being the children of experience, vices those of mistakes of ignorance, and character is the man. Can all this happen in a single life, or does it need the aid of tremendous periods of time? Nature has taken millions of years to evolve the humblest flower; shall man be perfected in seventy?

Karma cannot be understood without its twin, Rebirth, the fact that we have lived innumerable lives before, in each one learning little or much according to the individual, but ever moving to the Goal. Rebirth explains, as nothing else, the nature of heredity. One's body is the product of one's parents, but the informing Consciousness, the man who functions through it, has to use it as his vehicle of experience for that life. According to his action in it will his body in a future life be better or worse. To the human consciousness life is a series of days with intervals of sleep. In each "life-day" we begin where we left off when we fell asleep. Rebirth explains the inequalities of birth. Why is one child born into a family which is destitute, diseased, and ignorant, without opportunities of betterment or any helping hand, and another in a wealthy family, loved by its parents, cared for, educated, given all that man can give of help and opportunity? Because it is the whim of an uncertain-minded God, or because every circumstance is the effect of causes generated in past lives. Again, supposing

one life to be dedicated to developing some faculty, whether strength of will, artistic self-expression, or a mathematical mind. The result will be in the course of time an innate ability in those directions, developed, maybe, at an early age. Hence "infant prodigies" who are great musicians, for example, at an early age.

Rebirth destroys the tyranny of time. How often do we hear the phrase: "If only I had time. . . ." There is time for all things, either in this life or the next. Most people do not remember their past lives, it is true, for the brain which is the instrument of memory is new in every birth. The lessons of experience, however, are never lost, but stored away in the inner faculties.

Nirvana

What, then, is the Goal of the Eightfold Path? The perfect answer to this question was given by a Buddhist commentator when he said: "Nirvana *is*," which is a way of pointing out that the finite mind can never describe the Infinite. It is no place, but vaguely speaking, a state of consciousness. At first it was translated in the West "annihilation," and so it is, but of the lower, personal self, and not of the Life or Universal Self of which each man is but an indivisible part. It is the end of separateness, and, therefore, of all suffering. It is a condition in which the characteristics of impermanence and suffering can have no foothold, nor can Anatta, interdependence, when all is an undivided unity.

Not all who by their self-development have attained Nirvana leave the world of men, for none can so attain until compassion for humanity so fills his heart that claims of self are dead. Hence there are those whose hearts are so responsive to the cry of suffering that they know no rest until that cry is stilled. These are *Bodhisattvas,* incarnations of

Compassion in its highest form, who seek enlightenment that, having found it, they may use it to enable all humanity, all life in every form, to follow in the self-same Way.

Buddhism is not a religion in the usual sense of the term. It has no dogmas which the devotee believes on faith, no Church whose ministers "forgive his sins," that is, withhold the sequence of a cause and its effect.

A Buddhist does not mention God, for That of which the Universe, as we cognize it, is the outward form, in his way of thinking, is far beyond the conception of the human mind. The Buddhist deems it foolishness to pray to That which is the All of which the petitioner is part. He prefers to rely upon the latent strength within. His will is free; the Universe is Law; he has unlimited time for self-development; he asks no more. To him the Buddha is no God, but a human being who by strenuous effort reached the Goal, only to turn back on its threshold to show humanity the Way. Therefore is reverence and love accorded him, but never prayer, save for the torch of his Enlightenment to light the Way.

EXTRACTS FROM THE BUDDHIST SCRIPTURES

THE DHAMMAPADA OR THE WAY OF RIGHTEOUSNESS

Based on the translations of Max Müller in vol. x of the "Sacred Books of the East," and the Bhikkhu Silacara's *Dhammapada or the Way of Truth,* published by the Buddhist Society of Great Britain and Ireland in 1915 and now out of print. With occasional reference to W. D. C. Wagiswara's and K. J. Saunders' *Buddha's Way of Virtue,* in the "Wisdom of the East" Series, published by John Murray. Edited by Christmas Humphreys.

The Twin Verses

All that we are is the result of what we have thought; it is founded on our thoughts, it is made up of our thoughts. If a man speaks or acts with an evil thought, suffering will follow him as the wheel follows the beast which draws the cart; but if he speaks or acts with a pure thought, happiness will follow him as a shadow which he never leaves behind.

Hatred ceaseth not by hatred. Hatred ceaseth but by love. This is the everlasting law.

Some never realize that all of us must one day die; others know it, and in them all strife is stilled.

As rain breaks into an ill-thatched house, so craving enters an unreflecting mind.

If a man talks much about the Teaching, but does not act in accordance with it, he is but a cowherd counting another's cattle. He is no disciple of the Blessed One.

But if a man can recite but little of the Teaching, yet puts its Precepts into practice, ridding himself of craving, hatred, and delusion, and possessed of knowledge and

serenity of mind, cleaving to nothing in this or any other world, he is a disciple of the Blessed One.

On Reflection or Vigilance

Reflection is the path of immortality, thoughtlessness the path of death. Those who are vigilant do not die: those who are thoughtless are as already dead.

Whoso is earnestly recollected, pure in conduct, mindful in every action, self-restrained, who lives according to the law, his fame will steadily increase.

When the wise man drives away vanity by reflection, having reached the tower of wisdom, free from sorrow, he regards the sorrow-laden world as one who from the summit of a hill looks down on those below.

The Mind, or Control of Thought

As a fletcher makes straight his arrow, so the wise man straightens his fickle and unsteady thoughts, which are difficult to guard and difficult to guide.

Hard to control, unstable is the mind, ever in quest of delight. Good it is to subdue the mind. A mind subdued brings happiness.

Enemy does harm to enemy, those who hate do harm to one another. Worse is the evil wrought by a wrongly directed mind.

Flowers

Heed not the failures or misdeeds of others, but look rather to your own omissions and misdeeds.

Like beautiful flowers that are brilliant of hue but yield no fragrance are the fine but fruitless words of him who does not act accordingly.

Far surpassing the fragrance of sandalwood or incense, of lotus or jasmine, is the fragrance of virtue.

As from a heap of refuse by the road springs up a beautiful, sweet-scented lily, so the disciple of the All-Enlightened One shines forth among the masses of the world who sit in darkness.

The Fool

If on a journey you cannot find a companion better than yourself or at least your equal, go your way alone. There is no companionship with a fool.

" Sons are mine, riches are mine." With such thoughts a fool is tormented. But he does not even own himself, much less sons and riches.

The fool who knows his foolishness is wise at least so far. But a fool who thinks himself wise is a fool indeed.

If a fool be associated with a wise man all his life he will perceive the truth as little as a spoon the savour of the soup. But if a man of intellect is associated with a wise man for one minute he will learn the truth as swiftly as the tongue the savour of the soup.

Self

Let each man shape himself according as he teaches others. He who controls himself can control others. Hard it is to gain this self-control.

By oneself evil is done, by oneself one suffers. By oneself evil is left undone, by oneself one is purified. Purity and impurity are personal concerns. No one can purify another.

Pleasure

With the pleasant and unpleasant alike have nought to do. Not to see what is pleasant brings suffering, and to meet with the unpleasant is equally so.

From craving is born sorrow, from craving is born fear.

For him who is entirely free from craving there is neither sorrow nor fear.

Impurity

Even as the smith refines silver, so, little by little, the wise man refines his own impurities.

There is no fire like lust, no ravening beast like anger. There is no snare like delusion, no rushing river like desire.

The fault of others is easy to perceive, one's own more difficult. We expose the faults of others as much as possible, but hide our own as the cheating gambler hides a losing throw.

The Way

You yourself must make the effort. Buddhas do but point the Way.

Impermanent are all component things. When the wise man understands this he grows weary of pain. This is the Path to Purity.

All is suffering. All forms are unreal. When the wise man understands this he is weary of pain. This the Path to Purity.

Control of speech, control of thought, control of action. Keep these roads of action clear and find the Way made known by the wise.

Cut down the love of self as one cuts the lotus in autumn. Give thyself to following the Path of Peace.

THE SUTTA OF THE FOUNDATION OF THE KINGDOM OF RIGHTEOUSNESS

(Being a slightly shortened translation based upon that of T. W. Rhys Davids in the "Sacred Books of the East," vol. xi.)

Thus have I heard. The Blessed One was once staying at Benares, at the Hermitage called Migadaya. And there the Blessed One addressed the company of the five Bhikkhus (who had once been his disciples) and said: "There are two extremes, O Bhikkhus, which the man who has renounced the world ought not to follow, the habitual practice on the one hand of those things whose attraction depends upon the passions and senses, an unworthy and unprofitable way of seeking satisfaction, fit only for the worldly-minded, and the habitual practice on the other hand of self-mortification, which is painful and equally unworthy and unprofitable.

"There is a Middle Path, O Bhikkhus, avoiding these two extremes, a path discovered by the Tathagata which opens the eyes and bestows understanding, which leads to peace of mind, to the higher wisdom, to full enlightenment, to Nirvana. What is that Middle Path, O Bhikkhus? Verily it is this noble Eightfold Path, that is to say: Right Views (or understanding): Right Motives (worthy of the intelligent, earnest man): Right Speech: Right Conduct: Right Livelihood: Right Effort (in self-training): Right Mindfulness or Recollection: and Right Meditation. This, O Bhikkhus, is that Middle Path which opens the eyes, bestows understanding, leads to peace of mind, to the higher wisdom, to full enlightenment, to Nirvana.

. . . . . .

"Now this, O Bhikkhus, is the noble truth concerning suffering. Birth is attended with pain; decay is painful, disease is painful; death is painful. Union with the unpleasant is painful; separation from the pleasant is painful; and any craving that is unsatisfied, that too is painful. In brief, the five aggregates which spring from attachment are painful.

"This, then, O Bhikkhus, is the noble truth concerning suffering.

" Now this, O Bhikkhus, is the noble truth concerning the origin of suffering. Verily it is desire, causing the renewal of existence, accompanied by sensual delight, seeking satisfaction now here, now there; that is to say, the craving for the gratification of the passions, the craving for a future life or craving for success in this life.

" Now this, O Bhikkhus, is the noble truth concerning the destruction of suffering. Verily, it is the destruction, in which no passion remains, of this very thirst or desire, the laying aside of, the getting rid of, the being free from, the harbouring no longer of this thirst.

" Now this, O Bhikkhus, is the noble truth concerning the way which leads to the end of suffering. Verily it is this noble Eightfold Path, that is to say: Right Views, Right Aspirations, Right Speech, Right Conduct, Right Livelihood, Right Effort, Right Mindfulness and Right Contemplation.

" This, then, O Bhikkhus, is the noble truth concerning the destruction of sorrow."

THE POTTHAPADA SUTTA

(Being an extract from the translation found in *Dialogues of the Buddha,* vol. i, edited by T. W. Rhys Davids. Students will find the original in the Digha Nikaya of the Sutta Pitaka.)

Thus have I heard. The Exalted One was once staying at Savatthi in Anathapindika's pleasance in the Jeta Wood. Now at that time Potthapada, the wandering mendicant, was dwelling at the Hall set up in Queen Mallika's Park for the discussion of systems of opinion, and there was with him a great following of mendicants.

Now the Exalted One proceeded in his robes with his bowl in his hand into Savatthi for alms. And he thought: " It is too early now to enter Savatthi for alms. Let me go to

the Hall when Potthapada is." And he did so. And when he came to where Potthapada, the mendicant, was, the latter said to him:

"May the Exalted One come near. We bid him welcome. Let him take a seat."

And the Exalted One sat down. And Potthapada, the mendicant, brought a low stool, and sat down beside him. (Whereupon there ensued a conversation upon divers matters, leading to the question of the various degrees of consciousness.) Potthapada then asked:

"Is, then, Sir, the consciousness identical with a man's soul, or is consciousness one thing and the soul another?"

"But what, then, Potthapada, do you really fall back on the soul?"

"I take for granted, Sir, a material soul, having form, built up of the four elements, nourished by solid food."

"And if there be such a soul, Potthapada, your consciousness would be one thing and your soul another. For granting, Potthapada, a material soul, still some ideas, some states of consciousness, would arise to the man, and some would pass away. On this account you see how consciousness must be one thing and soul another?"

"Then, Sir, I fall back on a soul made of mind, with all its major and minor parts complete, not deficient in any organ."

"And granting you had such a soul, Potthapada, the same argument would apply."

"Then, Sir, I fall back on a soul without form, made of consciousness."

"And granting, Potthapada, you had such a soul, *still* the same argument would apply" (for in each case the soul would be something permanent, whereas consciousness, as can be shown, is changing every moment).

"But is it possible, Sir, for me to understand whether

consciousness is the man's soul, or the one is different from the other? "

" Hard is it for you, Potthapada, holding as you do different views, setting different aims before yourself, trained in a different system of doctrine, to grasp this matter."

" Then, Sir, tell me at least this: Is the world eternal? Is this alone the truth and any other view mere folly? "

" That, Potthapada, is a view on which I have expressed no opinion." (Then, in the same terms, Potthapada asked each of the following questions:

" Is the world not eternal? "

" Is the world finite? "

" Is the world infinite? "

" Is the soul the same as the body? "

" Is the soul one thing and the body another? "

" Does one who has gained the truth live again after death? "

" Does he not live again after death? "

" Does he both live again and not live again after death? "

" Does he neither live again nor not live again after death? " And to each question the Exalted One made the same reply, saying,

" That, too, Potthapada, is a matter on which I have expressed no opinion.")

" But why has the Exalted One expressed no opinion on that? "

" This question is not calculated to profit, it is not concerned with the Dhamma, it does not redound even to the elements of right conduct, nor to detachment nor to purification from lusts, nor to quietude, nor to tranquillization of heart, nor to real knowledge, nor to the insight of the higher stages of the Path, nor to Nirvana. Therefore it is that I express no opinion about it."

" Then what is it that the Exalted One has determined? "

" I have expounded, Potthapada, what is suffering; I have expounded what is the origin of suffering; I have expounded what is the cessation of suffering; I have expounded what is the method by which one may reach the cessation of suffering."

" And why has the Exalted One put forth a statement as to that? "

" Because that question, Potthapada, is calculated to profit, is concerned with the Dhamma, redounds to the beginnings of right conduct, to detachment, to purification from lusts, to quietude, to tranquillization of heart, to real knowledge, to the insight of the higher stages of the Path, and to Nirvana. Therefore is it, Potthapada, that I have made a statement as to these things."

" That is so, Exalted One," said Potthapada, satisfied, and the Exalted One rose from his seat and departed thence.

Now no sooner had he gone away than the mendicants bore down at Potthapada, jeering at him, saying: " Just so this Potthapada approves whatever the Samana Gotama says to him, with his ' That is so, Exalted One. That is so, O Happy One! ' Now we, on the other hand, fail to see that the Samana Gotama has put forward any doctrine that is distinct with regard to any of the ten points raised." And they went through them all in detail. And Potthapada replied: " Neither do I see that he puts forward as certain any proposition with respect to these points, but he propounds a method in accordance with the nature of things, true and fit, based on the Norm, and certain by reason of the Norm." And Potthapada, the mendicant, told the Exalted One how the mendicants had jeered at him, and how he had replied.

" All those mendicants, Potthapada, are blind and see not. Some things I have laid down as certain; other things I have

declared uncertain. The latter are those ten questions that you raise, and for the reasons given I hold them as matters of uncertainty. The former are the Four Truths I expounded, and for the reasons given I hold them matters of certainty."

(And when Potthapada, the mendicant, had received instruction on divers other matters, he ended the conversation by saying:)

"Most excellent, Sir, are the words of thy mouth, most excellent! Just as if a man were to set up that which has been thrown down, or were to reveal that which has been hidden away, or were to point out the right road to him that has gone astray, or were to bring a light into the darkness, just so has the truth been made known by the Exalted One. And I, Sir, betake myself to the Exalted One as my guide, to his Doctrine and to his Order. May the Exalted One accept me as an adherent as one who, from this day forth, as long as life endures, has taken him as his guide."

And his request was granted and he was received into the Order.

THE SUTTA OF THE GREAT DECEASE

(An account of the last days of the Buddha and of his passing away. Condensed from the translation by T. W. Rhys Davids in "Sacred Books of the East," vol. xi.)

Thus have I heard:

Now the Blessed One addressed the Brethren, and said: O Bhikkhus, take up your abode round about Vesali, each according to the place where his friends and companions may live. I shall remain for the rainy season here at Beluva. And the Brethren assented, and did accordingly.

Now when the Blessed One had thus entered upon the rainy season, there fell upon him a dire sickness, and sharp pains came upon him, so that he was sick even unto death:

but the Blessed One, controlled and self-possessed, bore them without complaint.

And the thought came to him: It would not be right for me to pass away from existence without taking my leave of the Order. By a strong effort of will, therefore, he kept his hold upon life and the sickness abated, so that he was able to leave the monastery again and sit in the grounds around it.

And on one of these occasions, Ananda, his faithful attendant, addressed him, and said: "I have seen the Blessed One in health, and I have seen the Blessed One in his sickness, and have grieved at his sufferings: at the sight of his sufferings my body became weak as a creeper, the horizon became dim to me, and my faculties were no longer clear, yet I nevertheless took some comfort from the thought that the Blessed One would not pass away from existence until he had at least left instructions regarding the Order."

"What then, Ananda? Does the Order expect that of me? I have preached the Doctrine without making any distinction between exoteric and esoteric doctrine: for in respect of Truth, Ananda, the Tathagata has no such thing as the closed fist of a teacher who keeps some things back. And as to the Order, Ananda, should there be any one who harbours the thought, 'It is I who will lead the Brotherhood,' or 'the Order is dependent upon me,' it is he who should lay down instructions in any matter concerning the Order. Now the Tathagata, Ananda, thinks not that it is he who should lead the Brotherhood, or that the Order is dependent upon him.

"Why, then, should he leave instructions in any matter concerning it?

"I am now grown old and full of years, O Ananda, and my journey is drawing to a close. I have reached my sum of days, I am turning eighty years of age; and just as a worn-

out cart can only with continual care and attention be kept going, so the body of the Tathagata can only be kept going with continual care. It is only when the Tathagata ceases to attend to outward things and is plunged in that devout meditation of heart which has no concern with material objects—it is only then that the body of the Tathagata is at ease.

"Therefore, O Ananda, to you and to the Brotherhood I say: 'Be ye lamps unto yourselves; islands of refuge unto yourselves. Betake yourselves to no external refuge. Hold fast to the Truth as a lamp: hold fast to the Truth as an island of refuge. Look not for refuge to any one beside yourselves.'

"And how, Ananda, is each brother to be a lamp unto himself, an island of refuge to himself, by betaking himself to no external refuge, looking not for guidance to any but himself? Let each Brother as he dwells in the body so regard the body that he, being strenuous, thoughtful, and mindful, may, whilst in the world, overcome the sorrow which arises from bodily attachment and craving: whilst subject to sensations, continue so to regard sensations that he being strenuous, thoughtful and mindful, may whilst in the world, overcome the sorrow which arises from attachment to sensation; and so also as he thinks or reasons let him overcome the sorrow which arises from the attachment due to ideas or to reasoning.

"Such of my disciples, O Ananda, who shall hold fast to the Truth as their lamp, who shall hold fast to the Truth as their refuge, looking not for refuge to any one beside themselves shall reach the supreme Height and attain the Goal—but they must be earnest and sincere."

. . . . . .

And the Blessed One said: "Come, Ananda, let us go to the Kutâgâra Hall, to the Mahâvana."

"Even so! Lord!" said the venerable Ananda, in assent, to the Blessed One.

He then proceeded, with Ananda, to the Mahâvana, and having arrived there said: "Go now, Ananda, and assemble in the Service Hall such of the Brethren as reside in the neighbourhood of Vesali." And when they were thus assembled the Blessed One proceeded to the Service Hall, and addressed the Brethren thus:

"O Brethren—ye to whom the Truths I have perceived have been made known—having thoroughly made yourselves masters of them, practise them, meditate upon them, and spread them abroad, to the end that pure religion may last long, to the end that it may continue for the good and for the happiness of the multitudes, out of pity for the world, for the good and the gain and the welfare of gods and men.

"What then are these Truths, O Brethren? They are these:

1. The Four Earnest Meditations;
2. The Fourfold Struggle against Sin;
3. The Four Roads to Saintship;
4. The Five Moral Powers.
5. The Five Organs of Spiritual Sense;
6. The Seven Kinds of Wisdom; and
7. The Noble Eightfold Path.

"These, O Brethren, are the Truths which I have made known to you, and which it behoves you to practise, meditate upon, and spread abroad."

And the Blessed One exhorted the Brethren, and said:

"Behold now, O Brethren, I exhort you: All compounded things must grow old, must decay, must cease to exist. Work out your own salvation with diligence. The final extinction of the Tathagata will take place before long. At the end of three months from this time the Tathagata will die!"

Now the Blessed One rose early and said to Ananda: "Come, Ananda, let us go on to Pava." "Even so, Lord," said the venerable Ananda in assent. And at Pava the Blessed One stayed at the Mango Grove of Chunda. Now Chunda, who was a worker in metals, and a disciple of the Blessed One, having heard that he had come to Pava, went there, and having saluted the Blessed One, took his seat respectfully on one side. And when he was thus seated, the Blessed One instructed and gladdened him with religious discourse.

Then he, instructed and gladdened with religious discourse, addressed the Blessed One and said: "May the Blessed One do me the honour of taking his meal, together with the Brethren, at my house to-morrow." And seeing that the Blessed One consented, Chunda arose from his seat, bowed down before him, and keeping him on his right side as he went, departed thence.

Now that night Chunda made ready in his dwelling sweet rice and cakes, and a quantity of truffles, known as *sukkaramaddavam* (boars' delight). And on the following morning, at the hour announced, the Blessed One having robed himself and taken his bowl, proceeded with the Brethren to the house of Chunda. And when he was seated he addressed Chunda, and said: "As to the dish of truffles you have prepared, Chunda, serve me with it: as to the other food, the sweet rice and cakes, serve the Brethren with them." "Even so, Lord!" replied Chunda, who did accordingly.

And after instructing and gladdening Chunda with religious discourse, the Blessed One arose and departed thence. And soon there fell upon him a dire sickness: but he, mindful and self-possessed, bore it without complaint. And after resting awhile he went on with Ananda to Kusinara, where Pukkusa, a disciple of Alara Kalama, visited him.

And having instructed, aroused and gladdened Pukkusa with religious discourse, he renounced his faith in Alara Kalama, and declared himself a disciple of the Blessed One, taking his Refuge in the Buddha, the Dhamma and the Sangha. And having presented the Blessed One with two robes of cloth of gold, he went on his way.

And after Pukkusa had departed, Ananda, on the instructions of the Blessed One, clothed him in the robes of cloth of gold; and the body of the Blessed One was transfigured; his skin became clear and exceedingly bright, so that the robe of gold seemed as if it had lost its splendour. And Ananda said: "How wonderful is this thing, O Lord, that the skin of the Blessed One should be thus bright, so that the splendour of the cloth of gold is extinguished thereby."

"It is even so, Ananda. There are two occasions, Ananda, when the Tathagata becomes thus transfigured. On the night in which he attains to Supreme and Perfect Enlightenment, and on the night in which he finally passes away, in that utter passing away which leaves nothing whatever to remain. This day, at the third watch of the night, in the Sala Grove of the Mallians, between the twin Sala trees, the utter passing away of the Tathagata will take place."

And having gone on to Kakuttha, he went down into the water and bathed. And coming out of the water on the other side he went to the Mango Grove. And addressing the venerable Chundaka, he said: "Fold, I pray you, Chundaka, a robe in four and spread it out. I am weary, and would lie down." And Chundaka did so. And the Blessed One laid himself down on his right side, with one foot crossed over the other; and calm and self-possessed, he meditated. Later, addressing Ananda, he said: "It may happen, Ananda, that one may reproach Chunda, imputing ill to him, and arousing remorse in him, in that the Tathagata died after eating food provided by him. Any

such remorse in Chunda should be checked by telling him that out of his own mouth the Tathagata has said, that food offered him and partaken of by him on two occasions in his life are of equal and great value. The offering of food eaten by the Tathagata on the occasion of his Enlightenment, and the offering of food partaken by him on the occasion of his final passing away. Good karma redounds to Chunda in thus providing the Tathagata with his last meal: length of life, good birth, good fame."

. . . . .

Now the Blessed One addressed the venerable Ananda, and said: "Come, Ananda, let us go on to the Sala Grove of the Mallas, the Upavattana of Kusinara." "Even so, Lord!" replied Ananda in assent. And having arrived at the Sala Grove, he addressed Ananda, and said: "Spread for me, I pray you, Ananda, a couch with its head to the North, between the twin Sala trees. I am weary, Ananda, and would lie down." And Ananda did so. And the Blessed One laid himself down on his right side, with one foot crossed over the other, and mindful and self-possessed, he meditated.

Now the venerable Ananda went into the Vihara, and stood leaning against the lintel of the door, weeping at the thought: "Alas! I remain still but a learner, one who has yet to work out his own perfection. And the Master is about to pass away from me—he who is so kind!"

Now the Blessed One called and said: "Where is Ananda?" And on being told, he said: "Go, tell Ananda the Master calls for thee." And Ananda came, and bowing before the Blessed One, took his seat respectfully at his side.

Then said the Blessed One to the venerable Ananda: "Enough, Ananda! Do not let yourself be troubled; do not weep! In the very nature of things we must be separated from all things most near and dear to us. Inasmuch as each

thing brought into existence contains within itself the inherent necessity of dissolution, how can it be possible that all such things should not be dissolved? For a long time, Ananda, you have been very near to me by thoughts, words and acts of love, of kindness and goodness beyond measure. You have done well, Ananda! Be earnest in effort, and you too shall soon be free from sensuality, from attachment to existence, from delusion, and from ignorance."

Now at that time a mendicant named Subhadda, who on account of the uncertainty of his mind had attached himself to no teacher, heard that the Tathagata was passing away. And on hearing this, the thought arose in his mind: "Thus have I heard from fellow-seekers: 'Sometimes, but full seldom, do Arahat Buddhas appear in the world.' This faith have I in the Samana Gotama, that he, perhaps, may so present the truth to me that the uncertainty of my mind may be removed."

And going to the Sala Grove, he begged of Ananda that he might be allowed to see the Blessed One; but Ananda refused, saying, "Enough, friend Subhadda: trouble not the Tathagata. The Blessed One is weary."

But the Blessed One overheard this refusal of Ananda, and calling to Ananda, said: "Do not keep out Subhadda. Whatever Subhadda may ask of me he will ask from a desire for knowledge, and not to annoy me. And whatever I may say in answer to his questions, that he will quickly understand." So Subhadda entered the presence of the Blessed One, and saluting him courteously, took his seat on one side. And thus seated, Subhadda said:

"The Brahmins by saintliness of life, esteemed as good men by the people, renowned as founders of schools of doctrine and as teachers of companies of disciples and students, have claimed thoroughly to understand the nature of existence. I ask you, have they understood or have they

not: or have some understood and some not?"

And the Blessed One replied: "Enough, Subhadda! Let this matter rest whether they have understood the nature of existence or whether they have not. Listen! I will tell you the truth concerning these things. In whatsoever doctrine and discipline the Noble Eightfold Path is not found, neither in it is there to be found a man of true saintliness, whether of the first, of the second, of the third, or of the fourth degree. And in whatsoever doctrine and discipline the Noble Eightfold Path is found, in it, and in it alone, is to be found the man of true saintliness, of the first, of the second, of the third, and of the fourth degree. Void of saints are the systems of teachers in which the Noble Eightfold Path is not found. May the brethren follow that Path and live the perfect life, that the world be not bereft of Arahats."

And when he had thus spoken, Subhadda said: "Most excellent, Lord, are the words of thy mouth. Just as if a man were to reveal that which is hidden, or point out the right road to one who has gone astray, or were to bring a lamp into the darkness: even so, Lord, has the Truth been made known to me by the Blessed One. I betake myself to the Blessed One as my Refuge, to the Dhamma, and to the Sangha. May the Blessed One accept me as a true believer, from this day forth as long as life endures."

And the Blessed One called Ananda, and said: "Ananda, receive Subhadda into the Order." So Subhadda, the mendicant, was received into the Order, and earnest, zealous and resolved, he soon attained the supreme goal for which men renounce the ephemeral gains of this world, and realizing that birth was at an end, that the higher life had been fulfilled, that all that should be done had been accomplished, and that after this life there would be no beyond, the venerable Subhadda became yet another among the Arahats. And

Subhadda was the last disciple whom the Blessed One himself converted.

Now the Blessed One addressed the venerable Ananda, and said: "It may be, Ananda, that in some of you the thought may arise, 'The word of the Master is ended, we have no teacher more!' But it is not thus, Ananda, that you should regard it. The Truths and the Rules of the Order which I have set forth and laid down for you all, let them be your Teacher when I am gone."

Then the Blessed One addressed the Brethren, and said: "Behold now, Brethren, I exhort you, saying: 'Decay is inherent in all compounded things! Work out your salvation with diligence!'"

These were the last words of the Tathagata.

Then the Blessed One entered into the First Stage of deep meditation, and rising out of the First Stage he entered the Second Stage, and rising out of the Second Stage he entered the Third Stage, and rising out of the Third Stage he entered the Fourth Stage of deep meditation. And so rising out of the Fourth Stage he entered into the state of mind to which the infinity of space alone is present. And passing out of the sole consciousness of the infinity of space he entered into the state of mind to which the infinity of thought alone is present. And passing out of the sole consciousness of the infinity of thought he entered into that state of mind in which the consciousness both of sensations and ideas has wholly passed away.

Then the venerable Ananda said to the venerable Anuruddha: "O my Lord Anuruddha, the Blessed One is dead!"

"Nay, brother Ananda," replied the venerable Anuruddha, "the Blessed One is not dead. He has entered into that state in which both sensations and ideas have ceased to be!"

Then the Blessed One passed in reverse order through these states of consciousness back to the First Stage of deep meditation, and passing out of the First Stage of deep meditation he immediately expired.

And at the moment of his passing away from existence the venerable Anuruddha uttered these stanzas:

> " *When the great Sage, his span of life complete,*
> *Had to Nirvana's tranquil state attained,*
> *No craving vexed that steadfast heart, for he*
> *Freedom from all desire had gained.*
> *All resolute, with unshaken mind,*
> *He calmly triumphed o'er the pain of death.*
> *E'en as a bright flame dies away, so he*
> *Attained deliverance from life.*"

And the venerable Anuruddha and the venerable Ananda spent the remainder of the night in religious discourse. And at the dawn the venerable Anuruddha said to the venerable Ananda, " Go, brother Ananda, to Kusinara and inform the Mallas of Kusinara of the death of the Blessed One." And Ananda did so. With great grief they received the news, crying: " Too soon has the Blessed One died! Too soon has the Happy One passed away! Too soon has the Light gone out of the world! "

And on the seventh day the body of the Tathagata was taken to a spot outside the city where, with reverence and homage, the cremation ceremony was performed. And the ashes were divided amongst the Sakya clans, who erected eight stupas to accommodate them.

So passed the Supreme Teacher into Parinibbana, honoured by Gods and Men.

Bow down with clasped hands! Hard, hard is a Buddha to meet with through hundreds of ages!

INDEX

Abdulla bin Mutalib (Mohamed's father), 3
Abraham, 6, 52, 53 *n.*, 69, 90, 117
Abraham Ibn Ezra, 137
Abu Bakr, 5
Abu Talib, 3
Adam, 6, 49 *n.*, 72, 82
Adonai, 141
Africa and Asia, Mohammedan, 46
Akiba, Rabbi, anecdote of, 170–171
Ali (Mohamed's son-in-law), 35
Allah-u-Akbar, 30, 31, 34
Altruism, importance of, in Buddhism, 222–223
Amaziah, story of, 196–198
Amen (form in prayer), 31
Ammonites, 176
Amoraim, the, 128
Amos, 67, 140
Andrew, Saint, 105
Angels, 19, 20, 51 *n.*, 56 *n.*, 79, 93, 96
Apocrypha, 118, 135–136, 138
Arabian peoples, ancient belief of, 42, 45, 51 *n.*, 53 n., 57 *n.*
Arabs, 3
Ararat, Mount, 23
Archelaus, 104
Ar-Rahim and Ar-Rahman (the Merciful), 10
Ashi, 128
Atheists, 67, 216
Atonement, day of. *See* Yom Kippur
Avidya (ignorance), 236

Babylonia and Babylonians, 117, 127, 128, 147, 170, 175, 176
Bacon, Francis, 119
Bahya, 137
Barabbas, 110, 111
Bartimeus, blind, 74
Beduins, 3
Begging, 38
Bethlehem, 68, 94, 102, 103
Bhikku Silacara, 224, 241
Bhikku Subhadra, extract from, 216
Bible, the, 48 *n.* (*also throughout sections* "*Christianity*" *and* "*Judaism*"); its divine authority, 65–67; according to Judaism, 119–126, 130–132; extracts, 100–114, 193–211
Bosanquet, Professor, 223
Brotherhood and equality, 24, 37, 46, 177
Buddha's Way of Virtue, 241
Buddhism, or Bhudda Dhammu, 6, 213–260; essence of, 216; and the "God" idea, 216–220; characteristics of existence, 220–224; four noble truths, 224–234; ethics, 234–240; extracts from scriptures, 241–260
Burma, 215

Calvary, 78, 79
Canaan (*see also* Palestine), 117
Ceylon, 215
Chaldea and Chaldeans, 117
Chanukkah, feast of, 192
Charity, 25, 26, [35], 38, [56], 107
Chastity, 28, 35
Chazars, king of, 138
China, 157
Christ. *See* Jesus
Christianity (*see also* Jesus Christ), 6, 45, 46, 50, 57 *n.*, 63–114; divine authority of Bible, 65–67; birth of Christ, 68–70; person of Christ, 70–71; Jesus and His mission, 71–75; power of the Cross, 76–82; resurrection, 83–88; regeneration, 89–92; sanctification, 92–93; Christ's second coming, 93–96; precious blood, the, 96–97; eternal security, 97; God's children, 97–98; Holy Ghost, the, 98–99; extracts from Bible, 110–114; pseudepigrapha, and, 136
Copernicus, 150
Cross, the, 76–82

Daniel, 67, 95, 124
Darwin, Charles, 148, 149
David, 67, 101, 130
Davids, T. W. Rhys, 244, 246, 250
Dead, the, and death, 35, 36
Decapolis, 106
Devils and Satan, 20, 55 *n.*, 56 *n.*, 67, 75, 96
Dhammapada, or the Way of Truth, 241
Dialogues of the Buddha, 246

Eden, 75
Egypt and Egyptians, 67, 96, 103, 118, 154, 184, 189, 193
Eightfold Path, the, 226–227, 240, 253–258
Elihu, 168
Elijah, 154
Ellam, J. E., 223
England and Judaism, 183
Esaias, 101
Esther, 124
Evil, 164–173
Evolution or development, 148, 234
Ezekiel, 120, 124
Ezra, 51 *n.*, 67, 124, 125

Fakhruddin Razi, Imam, 49 *n.*
Fasting, 22, 23, 57–59, 109
Fatima (daughter of Mohamed), 3
Flowers, 242–243
Foods, prohibited, 55
Fool, the, 243
France and Judaism, 183

Galilee, 68, 95, 104, 105, 106, 112
Galileo, 150
Geiger, Abraham, 138
Gentiles, 68, 74, 105, 110
Germany and Judaism, 138, 183
Gethsemane, 77
Golgotha, 78
Gospel, the, 74, 94
Gotama the Buddha, 215–216
Greeks, 140
Guest, duty of a, 37

Hadrian, anecdote of, 142
Haggadah (narrative), 128
Haggai, 95
Hebrew. *See* Jewish.
Hejira, the, 5
Hell, 14, 16, 17, 35, 88
Herod, 102, 103, 104
Hillel, 126, 127
Holy days, Jewish, 183–192
Holy Ghost, 65, 66, 67, 69, 80, 98–99, 104, 113
Hosea, 120, 140
Humphreys, Christmas, 241

Ibn-i-Umar, 61 *n.*
Ibn-i-Zaid, 59 *n.*
Idolatry, 163
Immanuel or Emmanuel, 68, 101
Immortality. *See* Life after death.
India, 215
Isaac, 52
Isaiah (Esaias), 101, 120, 140, 162, 169, 175
Ishmael, 52, 53 *n.*
Islam, 1–62, 215; the religion and its founder, 3–5; beliefs, 5–6; religion of peace, 6–7; distinctive characteristics, 7–8; fundamental principles, 8–9, 48; conception of God, 9–11; divine revelation, 11–13; life after death, 13–19; belief in angels, 19–20; significance of belief, 20–21; principles of action, 21; prayer, 22; fasting, 22–23, 57–59; pilgrimage, 23; man's duties to man, 23; brotherhood of Islam, 24; reverence for authority, 24–25; charity, 25–26; scope of moral teachings, 26–28; salvation, 28; resurrection, 28–29; day of judgment, 29; description of Moslem prayer, 29–34; sayings of the prophet, 34–39; spirit of ideals, 39–47; extracts from the Qur-an, 48–62
Israel (*see also* Jacob), 104
Israelites. *See* Jews.

Jacob, 69
James, Saint, 105
Japan, 315
Jehovah, 118, 141
Jeremy (Jeremiah), 103, 146, 169
Jerusalem, 101, 102, 106, 110, 113, 114, 191
Jesus Christ (*see also throughout section "Christianity"*), 6, 50, 52, 53 *n.*, 57 *n.*; conception and birth, 68–70, 101–102; divinity, 100–101; baptism, 104; teachings, 106–109; supper, his Holy, 109; sufferings and crucifixion, 110–111; resurrection, 112–113; ascension, 113; and the Jewish Messiah, 182–183
Jewish religion. *See* Judaism
Jews (*see also throughout section "Judaism"*), 50, 51 *n.*, 53 *n.*, 74
Job, 95, 167–168; extracts from the book of, 199–206
John, the apostle, 67, 101, 105
John the Baptist, 104
Jordan, 104, 105, 106
Joseph, husband of Mary, 101, 103
Joshua, place of book of, 121–122, 125
Joshua ben Hananiah, Rabbi, 142

Josiah, 125
Judæa, 102, 106, 113
Judah Ha Levi, 137
Judah Hanasi, Rabbi, 127
Judaism (*see also* Palestine), 13, 42, 57 *n.*, 90, 96, 115–211; advent of Moses, 118–119; Bible, Jewish view of, 119–126; Bible, divisions of, 121–126; Talmud, 126–129; thirteen principles, 129–130; Bible and Talmud, places of, 130–132; inspiration, 132–134; liberal *v.* orthodox, 133, 134–135, 139, 164, 172, 174, 179–183, 190, 191; apocrypha, 135; pseudepigrapha, 136; post-Talmudic, 136–139; conception of God, 139–144; individual, the, and God, 144–145; God and the world, 146–151; miracles, 151–155; eternal life, 155–160; inspiration, 160–164; evil, 164, 169; evil and suffering, problem of, 169–173; social responsibility, 173–175; mission of Israel, 175–178; holy days, 183–192; extracts from scriptures, 193–211
Judgment, day of, 29

Ka'aba, the, 23, 53n.
Karma, 230–233, 237–239
Kassafra, sage, 225
Kennicot, Dr., 66
Khadija, the widow (Mohamed's wife), 3, 4
Khalifas, the, 5
Kimhis, the, 137
Kingship, 43–44

Life after death, and the conception of immortality, 13–19, 97, 106, 114, 155–160, 225
Life, unity of, 229
Light of Asia, The, 230
Light on the Path, 229
Lobha (desire), 230
Luke, Saint, 67

Mahayana School of Buddhism, 215
Malachi, 95
Marduk, champion of the gods, 147
Marriage, 36
Mary Magdalene, 112
Mary, mother of James, 112
Mary the Virgin, 50, 69, 70, 101, 103
Matthew, Saint, 67
Mazzoth, feast of. *See* Passover
Mecca, 3, 5, 23, 30, 40, 52, 53, 59 *n.*, 61 *n.*
Medina, 5, 45
Meekness and submissiveness, 27, 28
Mendelssohn, Moses, 137, 138
Mesopotamia, 117
Messiah, the, and the Messianic Age, 93, 130, 159, 173–174, 182, 182
Micah, 140
Middle Way of Buddhism, 219 223, 233, 234, 245
Milton, John, 119
Mind, control of thought, 242
Miracles, 151–155
Mishnah, the, 127
Moabites, 176
Mohamed and Mohamedanism, *throughout section* "*Islam*"; his sayings, 34–39; his personal character, 44–45; mentioned in regard to Buddhism, 215
Mongolia, 315
Monotheism. *See* Unitarian.
Moses and the Pentateuch, 6, 50, 52, 67, 75, 118, 121, 125, 130, 143, 179
Moses Maimonides, 129, 137, 138, 142
Murray, John, his "Wisdom of the East" series, 241

Nain, the widow of, 74
Natural forces, worship of, 41, 42
Nazareth, 104, 112
Nehemiah, 124, 125
Nephthalim, 105
New Testament, *throughout section* "*Christianity*"; and the Cross, 76
Newton, Sir Isaac, 150
Nicodemus, 89, 90
Nirvana, 225, 227, 230, 235, 239–240
Noah, 6

Obadiah ben Abraham Bertinore (Nahmanides), 137
Old Testament, *also throughout section* "*Christianity*"; and immortality, 13; and the Cross, 76; prophecies in, 95
Olivet, 114
Omar, 5
Osman, 5

Palestine (*see also* Canaan), 45, 118, 127, 128, 183, 191
Paradise (*see also* Life after death), 7, 16, 18, 36, 38, 43
Passover, feast of, 78, 123, 188–190

Paul the apostle (*see also* Saul), 85
Pentateuch. *See* Moses.
Pentecost, feast of, 190
Persians, 141
Peter, Simon, 67, 105, 112
Pharaoh's daughter, 67
Pharisees, 57 *n.*, 111
Pilate, 83, 110, 111
Pleasure, 243–244
Polytheism, 42, 140, 163
Potthapada Sutta, 246–250
Prayer, 22, 29–34, 39–40, 108
Prophets, the Hebrew, 122–123, 134, 163
Pseudepigrapha, 136
Punishment (*see* also Hell), 27, 168

Qibla, the, 30, 52, 53 *n.*
Quraish (tribe), 3
Qu-ran, the, *throughout section "Islam"*; extracts, 48–62

Rabi', 59 *n.*
Rabina, 128
Rachel, 103
Rakat (prayers), 30–34
Rama, 103
Ramadan (month), 58
Rationalists, 166
Reality, Buddhism and, 217–218
Rebirth 230–234, 237–239
Red Sea, crossing of the, 151–152, 153
Resurrection, 28–29, 83–88
Revelation and inspiration, 11–13, 132–134, 160–164, 219
Roman Catholic Church, 136
Romans, 140
Rosh Hashanah (penitential day), 178, 185–186
Ruth, book of, 124

Saadya Gaon, 136, 137
Sabbath, the, 184–185
Sabians, 50
Saints, 96
Salome, 112
Samaria, 113
Samuel, the child, story of, 194–196
Samuel, books of, 134
Sanctification, 92–93
Sariputta, sage, 225
Saul the Pharisee (*see also* Paul), 80
Saunders, K. J., 241
Science and religion, 149–151
Semitic tribes, 118
Shakespeare, Wm., 119
Shammai, 126, 127
Shelley, Percy B., 119
Shiloh, 196
Siam, 215
Simon of Cyrene, 78
Sin, 72–73, 75, 168
Sinai, 118, 179, 190
Solomon, King, 67, 124, 158; extracts from Ecclesiastes and the Song, 206–211
Solomon bar Isaac (Rashi), 136
Solomon Ibn Gabirol, 137
Soper, Professor, 118
Suffering (Dukkha), Buddhism a philosophy of, 220–224, 225, 227
Sutta of the Foundation of the Kingdom of Righteousness, 244–246
Sutta of the Great Decease, 250–260
Sutta, Potthapada, 246–250
Syria, 3, 105

Tabernacles, feast of, 190–192
Taboos, 40
Talmud, 118, 126–132, 133, 134, 179–181
Tannaim, the, 127
Tathegata, the, 225, 226
Thera Vada school of Buddhism, 215
Tibet, 315
Torah, the, 48 *n.*, 121
Turks converted to Judaism, 137
Twin Verses, the, 241–242

Unitarian theology and monotheism, 42, 45, 46, 140, 141

Wagisvara, W. D. C., 241
War, 54 *n.*, 59–62, 118–119
Way, the (Buddhism), 244
Wealth, or riches, 28, 38
Will to live, 227
Wine, 35
Women and wives, 36, 37

Yahweh, 118, 141
Yom Kippur (penitential day), 178, 185, 186–187

Zabulon, 105
Zangwill, Israel, his translation of a prayer, 178
Zebedee, 105
Zion, 71
Zunz, Leopold, 138